

A. T. Hovannessian

# Raw Eating

Finally, the cure of all diseases is discovered  
Raw Veganism is the only treatment

There is no disease for Humans

The reasons of illnesses are: animal products consumption,  
eating cooked stuffs, taking medicines and chemicals

By "Raw-Eating", all simple or heavy sicknesses will be cured

There is no food shortage, even there is a groceration,  
Raw vegetables & fruits are the only real foods

Carnage and animal eating  
turns people into senseless brutal beasts

Tehran



*UArshavir Ter Hovannessian, umbhali wale ncwadi, owayesifa phantsi koxinzelelo lwe izifo ezahlukahlukeneyo kwiminyaka eyi-19 edlulileyo, ngoku usindiswe ngokupheleleyo kuzo zonke iingxaki zakhe nge-raw-veganism, kwaye eneminyaka engama-75 ubudala, unempilo ephela kanye namandla omfana. Yakhe umsebenzi wemihla ngemihla kukubonisa abantu ukuba zonke izifo kunye nezinye iintsizi zeli hlabathi zibangelwa kukutya okuphekiweyo (obuleweyo) kunye neziyobisi zekhemikhali kunye nezinye izinto ezifileyo.*

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## UKUTYA EBHAQA

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Iodolo kwaye Usasaze **UKUDLA OKUHLAZA**

Ukusasazwa kokutya okukrwada KUYONA KUNYE KUNYE

OWONA UMSEBENZI WOBUNTU KWELI HLABATHI

*Inguqulelo: IsiNgesi uhlelo lwesithathu oluhlaziyiweyo + uhlelo lwasePersi (1976) &  
Incwadana yasePersi enesihloko esithi "Ukutya okuphekiweyo, umlutha obulalayo" (1980)  
iguqulelwe kwisiNgesi.*

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## **PREFACE ukuya 2nd EDITION**

Inxalenye yokuqala yale ncwadi yangoku yapapashwa ngo-1963 phantsi kwesihloko esithi RAW-EATING. Kulo mqulu mncinane, oquka isishwankathelo esifutshane sezimvo zam malunga nesondlo, ndichukumise phantse kuwo onke amabakala abalulekileyo okutya ekrwada. Ngokuqhelekileyo, akukho mfuneko yokungena kwiinkcukacha zomoya omde ukuze uvakalise kwihlabathi inyaniso elula yokuba imisebenzi yokupheka kunye nokucocwa, ngokusebenzisa izondlo zendalo zihlaziywa kwizinto ezingezona ndalo, aziyiyo imisebenzi eyingozi kuphela. baphula imithetho yendalo, kodwa bangoyena nobangela wazo zonke izifo. Oyena mntu ungenalwazi unokuqonda ngokucacileyo ukuba, endaweni yokukhulula abantu kwizifo, inzululwazi yezamayeza esekelwe kukutya okuphekiweyo kunye neziyobisi ezinetyhefu ikhokelela uluntu kwintlaninge yezifo ezinzulu, apho zonke ezinye izidalwa eziphilayo zikhuselekile.

Emva kokufunda imigca embalwa kuphela ngalo mbandela, umntu obona kakuhle uyavuka ekungakhathali kwakhe aze abuqonde ubunzulu bemeko. Noko ke, inkoliso yabantu, imfanyekiswe ziingcamango eziphosakeleyo zangoku zenzululwazi yezamayeza nokucalulwa yintlaninge yeengcamango ebezikhlo ngaphambili, inqwenela ukufumana inkcazelo engakumbi ngalo mbandela. Yiyo loo nto, kwicandelo lesibini lale ncwadi, ndize ngaphambili nengcaciso eyongezelelweyo neneenkukacha ezithe kratya kwinani lemibuzo ebalulekileyo. Kwangaxeshanye inzuzo ithathwe ithuba lokwenza uhlaziyo oluninzi oluncinci kunye nezilungiso kwinxalenye yokuqala. Ngexesha lohlelo lokuqala lwencwadi ingcamango yokutya ekrwada yayisekwizigaba zayo zokuqala; namhlanje sele isetyenziswe kumazwe amaninzi. Ngokuyeka ukutya okuphekiweyo neziyobisi ezinetyhefu, amawakawaka abantu abanengqondo ehlabathini lonke baye bazinyanga kwizigulo zabo ekudala bephila yaye ngoku bayakwazi ukunandipha ubomi obungenazinkathazo bempilo nolonwabo. Ekupheleni kwencwadi ndinike ukhetho oluncinane kwiileta ezininzi ezifunyenwe kubantu abanjalo.

Xa kuqanjwa umatshini okanye isixhobo esitsha, iimvavanyo ezimbalwa eziyimpumelelo zibonwa zanele ukuqinisekisa okanye ukungqina oko kuyilwe. Namhlanje, amawaka abantu abasempilweni ehlabathini lonke abubungqina obuphilayo bokuba

ukutya ekrwada kusindisa uluntu kumakhamandela akhohlakeleyo azo zonke izifo ezisemhlabeni. Omnye unokucinga ukuba oku bekuya kwanela ukuvusa ihlabathi lezenzululwazi ekungakhathaliyo kwalo kwaye liqinisekise wonke umntu ngeenzuzo ezinkulu eziziswa kukutya okukrwada kuthi sonke.

Namhlanje abantu abamfanyekiswe ngamakhoboka balungiselela iinkomfa zezizwe ngezizwe zokulwa nokunqongophala kokutya ehlabathini baze banikele iintetho ezingapheliyo ngemibandela ehlekisayo, ngoxa ama-80 ekhulwini okutya kokwenene esikunikwa ngokwemvelo kutshatyalaliswa ngokungenangqiqo ngezandla zabo ngokupheka nokusulungekiswa.

Ndibongoza bonke abantu bobuntu bokwenyani ukuba baphakamise amazwi abo kwaye ngeemfuno zabo eziqhubekayo bameme abasemagunyeni ukuba bathathe amanyathelo akhawulezileyo okusebenzisa imigaqo yokutya okukrwada. Lifikile ixesha lokwenza izinto.

## **ICANDELO LOKUQALA**

### **Indlela endiyifumene ngayo iNginga yokutya okukrwada**

Ukutya kwe vegan ekrwada kufuneka kube kuphela kwesondlo esithathwa yindoda. Umkhwa wokutya ukutya okuphekiweyo kufuneka uyekwe kweli hlabathi kube kanye. Le yimfuno engafanelekanga yendalo. Ukusetyenziswa kokutya okuphekiweyo yeyona barbarism imbi kwimbali yoluntu, ibarbarism ekungekho mntu ubonakala ngathi uyazi kwaye wonke umntu uwela kubo engazi nto. Kungakhathaliseki ukuba le ngcamango isenokubonakala ingaqhelekanga kangakanani na kwabanye, yinyaniso epheleleyo esingenako ukuyivuma.

Le nyaniso yabonakala kum xa, emva kweminyaka eli-18 yofundisiso olucokisekileyo nophando, ndeyiseka kukuba ukufa kwabantwana bam abali-10 Unyana oneminyaka eli-14 ubudala kunye nentombi eneminyaka eli-14 ubudala babangelwa kukutya okungaqhelekanga. Inani elikhulu lovavanyo lwezonyango olwenziwa ePersi, eFransi, eJamani naseSwitzerland kwiinzame ezahlukeneyo zokufumanisa isifo esithile kwizinto eziphilayo kunye nolawulo olwalandelayo lwamayeza amaninzi lube nesabelo esikhulu, kwakhona, ekuziseni le ntlekele entloko. Abantwana bam babulawa kukubhitya ngokuthe ngcembe yaye bewohloka onke amalungu abo omzimba okubangelwa kukondliwa ngendlela engeyoyemvelo namayeza anetyhefu.



Ndiye ndakwazi ukugqobhoza kwiimfihlelo zenzululwazi yezamayeza ndize ndiphawule iinkalo zayo ezilungileyo nezimbi ngokucace ngakumbi, ngenxa yokuba andizange ndiphenjelelwe lithemba lokuba ngugqirha okanye lokuzuza nayiphi na imali. Inkuthazo yam ibikwindawo yokuqala umnqweno wokwenza konke okusemandleni am ukubuyisela impilo yabantwana bam endibathandayo, kwaye kamva umnqweno onamandla wokuqhubela phambili inkumbulo yabo ngokuba luncedo eluntwini.

Enye into ethe yanegalelo ekuqondeni kwam ngcono iintsilelo zenzululwazi yezonyango yinkqubo entsha ngokupheleleyo endiye ndaqhuba ngayo izifundo zam ngokuzifundisa, ngaphandle kobunzima benkqubo yezemfundo. Andizange ndinxiliswe ngamabango ebaxwayo enkqubela-phambili eyenziwe egameni lenzululwazi yezonyango okanye ngawo onke amabali antsonkothileyo eenzuzo ezimangalisayo ezifunyanwa kumayeza. Ndjonge le mibuzo ngengqondo egxekayo kwaye ndihlala ndibeka uxinzelelo olukhulu kwiintsilelo zabo. Ngaphezu koko, ndisoloko ndisigqala isibakala sokuba, phezu kwako nje ubukho bezigidi zoogqirha abaqeqeshiweyo nenani elikhulu labaphumelele amawonga kaNobel, abantu abaphucukileyo baba lixhoba lezifo ezahlukahlukeneyo ngokufuthi ngaphezu kwazo naziphi na ezinye izilwanyana, nezifo ezinjenge<em>sclerosis</em>, isifo seswekile, isifo sentliziyo nomhlaza zanda ngesantya esothusayo, nto leyo esongela ukutshayela uluntu emhlabeni. Andizange ndichithe ixesha lam ngokucengceleza iimpawu zezifo, amagama kunye neethamo zamayeza kunye naloo ntlaninge yeefomula ezintsonkothileyo ezingafane zifuneke, kuba andizange ndibe nenjongo yokuhlalela iimviwo ndifumane izidanga. Endaweni yoko, kangangoko ndinako, ndiye ndanikela ixesha lam ekufundeni amasebe amaninzi enzululwazi kunye nokuhlolwa kwemithombo yolwazi eyahlukahlukeneyo, ukusuka kwimigaqo esisiseko kunye ngokubanzi endiye ndakwazi ukuzoba into ebalulekileyo, izigqibo ezibalulekileyo.

Imiphumo yeminyaka eli-18 yofundisiso lwenkuthalo nokusebenza nzima iye yaqukwa kwincwadi eyimiqulu emibini emikhulu, owokuqala wayo, incwadi enamaphepha angama-568, owapapashwa ngesiArmenia ngowe-1960.

## **Ukusebenza ngokufanelekileyo kwayo yonke iFactory iphantsi kobonelelo olufanayo lwazo zonke izinto ezikrwada ezichazwe yiNjineli.**

Kude kube nokufunyanwa komlilo, kunye nezinye izilwanyana, umntu wayephuhlise kwaye wayiqhuba indalo yakhe ngokutya kwendalo, ukutya okukrwada. Kodwa ukususela ekubhaqweni komlilo, ngaphandle kokucingisisa okukhulu, abantu baye babeka ukutya kwemvelo emlilweni, batshabalalisa izinto zabo eziyimfuneko, bahlazisa kwaye baye bondla imizimba yabo ngazo. Njengomphumo ongqalileyo, kuye kwaphumela kuzo zonke izifo oluthwaxwa zizo lonke uluntu namhlanje.

Umzimba womntu ngumzi-mveliso ophilayo owakhiwe ngemigudu engapheliyo yendalo. Kwangaxeshanye, nokwakhiwa kwalo mzi-mveliso, indalo yethu emangalisayo iye yasebenzisa imitha yelanga ukuphuhlisa zonke izinto eziyimfuneko ukulungelelanisa amawaka omsebenzi onzima womzimba wethu kunye nokuqinisekisa imveliso ehambelanayo. Ngaphaya koko, indalo ibeke ezo zinto zikrwada kwimfezeko yazo yonke kunye nemvisiswano engenasiphako yezahlulo zazo ezahlukeneyo kwinkozo encinci yombona, kwimbewu yerharnati, kwiqucube lomdiliya okanye kwigqabi lesityalo. . Ukutya ngakunye "okuncinci" okuthathwe ngokwahlukeneyo kuqulethe zonke ezo zinto ziyimfuneko ukuze kugcinwe uphila into ephilayo yomntu ofana nomntu.

Kwihlabathi lezinto ezibonakalayo ukutenxa kuncinci kwiinkcukacha ephuhlise yiNjineli ukwenzela ukusebenza kakuhle komatshini womzi-mveliso, okanye isiphene kwizinto ezikrwada ezichaziweyo ukuqinisekisa ukuvelisa kwayo okuqhelekileyo, kubangela ukonakaliswa okuhambelanayo ekusebenzeni komzi-mveliso. Ngendlela efanayo, ukuwohloka okuncinci okanye ukuguqulwa kwezinto ezibonakalayo ezibekwe yindalo ukuqinisekisa ukusebenza kakuhle kweenkqubo ezinzima zomntu kubangela ukuphazamiseka kwimisebenzi eqhelekileyo yezinto eziphilayo zamalungu ethu kwaye ezi ngxaki zivela ngendlela yezifo.

lindlela ezahlukahlukeneyo ezisetyenziswa ngumntu ekutshabalaliseni okanye ekuwohlokeni izinto ezikwada ezilungelelaniswe ngokupheleleyo yindalo ukuze zisebenze ngokuqhelekileyo kumzimba wakhe azikwazi ukucinga. Ngenxa yaloo njongo, indoda ephucukileyo iye yavelisa imizi-mveliso yeedemon, ii-oveni, iziko kunye namakhitshi. Konke ukuwohloka kumgangatho wokutya kwendalo kulandelwa kukuwohloka okuhambelanayo kumzimba womntu. Isondlo sendalo siqinisekisa ukusebenza okuqhelekileyo, komzimba wethu, ngelixa ukutya okungaqhelekanga kulandelwa ukukhutshwa okungaqhelekanga kwemisebenzi yayo. Ubuninzi bezigulo zisisiphumo seyantlukwano enkulu yokuwohloka kwezinto eziqulethwe kukutya kwendalo.

Ngaphandle kokuba zonke iimfuno zayo zaneliswa yimithetho yendalo, i umzimba womntu, eyona nto igqibeleleyo kwizilwanyana, inokuphila impilo ebalaseleyo ukusuka kwiminyaka eyi-150 ukuya kwiminyaka engama-200-250. Ukutya okuphekiweyo kunyanzela amalungu omzimba ukuba asebenze izihlandlo eziliqela kumthamo wawo oqhelekileyo, adinwe ngaphambi kwexesha, abangele izifo ezahlukahlukeneyo yaye abenze bufutshane ubomi bomntu ukusa kwixesha eliqhelekileyo. Kweli xesha langoku lenkqubela-phambili yenzululwazi, umntu unokuphelisa zonke izifo ngokuzila ngokupheleleyo ukutya okuphekiweyo aze emva koko anikele ngamandla akhe kufundisiso lweengxaki zokuphila ixesha elide kuphela. Kwangaxeshanye, ngokutya okungokwemvelo, umntu kufuneka aqinisekise ukuba zonke iimfuno zakhe zendalo ziyaneliswa. Oku ngumoya ococekileyo, ukulala kwangethuba, ukuvuka kwangoko, ukusebenza komzimba, ukuzikwebula kwizifudumezi ezenziweyo, ukucoceka, njalo njalo.

### **Izifo eziNgqoyo nezingathanga ngqo zeSondlo**

Izifo zesondlo zohlulwe zibe ziindidi ezimbini eziphambili: ngqo kunye nezigulo ezingathanga ngqo. Izifo zezondlo ezithe ngqo zezo zibangelwa kubuninzi bezondlo ezithile okanye ukunqongophala kwabanye. Ukutya komlilo kunye nokutya kwezilwanyana kunempembelelo yokugxila kunye nokwandisa iiprotheni kunye namafutha ekudleni, ngelixa kwangaxeshanye kuphelisa izinto zexabiso eliphezulu lezondlo. Inzululwazi ukuza kuthi ga ngoku ikwazile ukuqaphela kuphela inani elincinane lezi zinto, eziye zabizwa ngokuba ziivithamini kwaye ngaphandle kobuphi ubomi.

ayinakubakho. Phakathi kwezifo zezondlo ezithe ngqo kufuneka zibekwe zonke izifo ezingapheliyo kunye nezifo zokunqongophala. Izifo zikhula ngokucutha okugqithisileyo kunye nokufihlakala. Logama nje esi sifo singekangeni kumanqanaba aso okugqibela namalungu angayekanga ukusebenza, umntu uzijonga esempilweni. Kwimeko yokungabikho kwevithamini kunye nengxubevange yevithamini, isifo asibonakali ngeempawu ezithile kwi-avitaminosis, echazwe kwiincwadi zezifundo; kunoko yenza ukubonakala kwayo ngezikhhalazo ekungelula ukuzichaza.

Izigulo zokwetyisa ezingathanga ngqo zizifo ezosulelayo. Emzimbeni womntu ngokuqhelekileyo kuhlala kukho iindidi ezininzi ze-microbes ezithi kwiimeko eziqhelekileyo zinike inkonzo eluncedo kwizinto eziphilayo kwaye eziphantsi kolawulo lweeseli zomntu ezikhethekileyo (ezahlukeneyo), ezithobela imiyalelo yazo. Kodwa ngenxa yesondlo esingafanelekanga iiseli eziwohlokayo kunye nezibhityileyo ziba buhathaka kangangokuba ngoMthetho wokuSinda ezo ntsholongwane zifumana isandla esiphezulu, zizikhulule kulawulo lwezo seli, zivukele iinkosi zazo, zibe yi-pathogenic kwaye zibangele izifo ezosulelayo kakuhle- eyaziwayo kuthi. Ngamanye amaxesha umkhosi ohlaselayo wentsholongwane, onokuthi uhlangabezane nenkcaso engenakunqandwa kumzimba ophilileyo kwaye utshatyalaliswe ngoko nangoko, awuhlangani nenkcaso enjalo kumzimba obhityileyo kwaye ubangele usulelo olukhethekileyo.

Kumqulu wesibini wencwadi yam yesiArmenian, ndinikele indawo enkulu kwingxaki yezifo ezosulelayo, kuvavanyo endiye ndahlalutya iinxalenye ezithile zomqulu wokuqala wencwadi ethi "Pathological Anatomy and Pathogenesis of Human Diseases" ngo. Isazinzulu esidumileyo saseSoviet u-IV Davydovsky, eyapapashwa ngowe-1956. Ngokusebenzisa izibakala ezininzi eziqinisekisiyo, umbhali ubonisa ukuba ayizizo iintsholongwane ngokwazo ezinetyala lokubangela izifo ezosulelayo, kodwa imeko embi yomzimba, ukuhla kwamandla ayo okubulala. ukungakhuseleki. Kodwa ngelishwa, njengabo bonke abantu abasebenzisa ukutya okuphekiweyo, uDavydovsky, naye, akakwazi ukuchaza indlela esinokuyibuyisela ngayo loo nto yokugonywa okanye, kungcono, ukukhusela ukuhla kwa

Uloyiko lweentsholongwane luye lwawoyikisa amadoda kangangokuba ukubaleka kwawo abhenela kwezona milinganiselo ziyingozi ukanti afumana iziphumo ezichaseneyo ngokupheleleyo. Ukuphekwa kokutya okukrwada ukuze kuthintelwe iintsholongwane yenye yezona mpazamo zimbi kwisayensi yezonyango.

Asinakutshabalalisa iintsholongwane emhlabeni. Zifumaneka kuyo yonke indawo, ziya kuhlala zikhona kwaye zinokungena kwizinto eziphilayo zethu ngokusebenzisa amajelo ahlukeneyo. Ngokukodwa, ngokupheka ukutya kwethu kuqala senza buthathaka ukuxhathisa kweeseli zethu kwaye emva koko sitshabalalisa ekutyeni kwethu ezo ntsholongwane zendalo ezimiselwe yindalo ukulwa ne-microbes. Kwanabo oogqirha abaxhomekeke kukutya okuphekiweyo baqinisekisa ukuba iivithamini ezininzi, ezitshatyalaliswayo emlilweni, zineempawu zebhaktheriya. Yiyo loo nto izilwanyana ezitya iimfumba zenkunkuma zingafane zithwaxwe zizifo ezosulelayo njengokuba kunjalo ngabantu.

## **ISeli yoMhlaza yiNzala eNgqo kwiNzala eNgqongileyo Ukutya**

Abantu abaninzi abatya ukutya okuphekiweyo batyekele ekukholelweni ukuba ekubeni umntu eye watya ukutya okuphekiweyo kangangeenkulungwane, umele akuqhelile yaye ngoku usenokubandezeleka ukuba uqalisa ukutya ukutya okukrwada konke ngaxeshanye. Ngamanye amazwi, ukuba siye sayizalisa inqwelo-mafutha ngepetroli emdaka nekumgangatho ophantsi kangangexesha elithile, injini isenokuba sele iyiqhelile yaye inokonakala ukuba i-petroli emdaka ithatyathelw' indawo ngamafutha acocekileyo.

Okokuqala, ixesha elingamawaka ambalwa eminyaka alinto xa lithelekiswa neebhiliyoni zeminyaka ekwathi ebudeni balo, ekunye nookhokho bakhe, umntu wayephila aze akhule ngokutya okukrwada kuphela. Ngaphandle koko, into yokuba umntu, eneneni, akuqhelanga ukutya okuphekiweyo kungqinwa bubukho bezifo kanye, ezithi zinyamalale ize loo mzimba ibuyele kwimisebenzi yayo yesiqhelo emva kokuba umntu efumene isondlo esikrwada.

Kuyinyani ukuba ngemithetho yendaleko indalo yethu izama ukuziqhelanisa ngokwalo ekutyeni elikufumanayo, kodwa kungekhona ngendlela abanye abantu abacinga ngayo. Ezo zakhi zokutya eziyimfuneko kwiinkqubo eziyinkimbinkimbi kunye nemisebenzi ekhethekileyo ekhethekileyo yeeseli zitshatyalaliswa ngokulula phantsi kweempembelelo zomlilo. Ngoko ke, i

Ukutya okujongwa njengokunesondlo ngabatya okuphekiweyo akunazo ezo zinto zibalulekileyo, kodwa endaweni yoko baneprotheyini eninzi, amafutha kunye neecarbohydrates, amaxesha amaninzi ngaphezulu kweemfuno zeeseli.

Ukuvinjwa ngokuqhubekayo kwezo ndawo zondlo ziyimfuneko ekuphumezeni imisebenzi yazo ephezulu, iiseli mhlawumbi azifikeleli kuphuhliso lwazo olupheleleyo kunye nobungcali okanye, emva kokuba bezifumene, kamva baphulukana namandla abo okwenza loo misebenzi. Emva kweminyaka eliqela yokuswela kunye nokunyamezela, kufika usuku xa enye yee-milliards ezininzi zeeseli, ihluthwe amandla azo aseleyo, ekugqibeleni ikhululwe kwiinkqubo ezinciphisa ukukhula kweeseli. Emva koko bayazahlula kubomi boluntu, bazimele kwaye baziqwege ngobuqhophololo ezo zixhobo zokwakha izicubu eziqubha kulwelo oluphakathi kweeseli ngobuninzi, zikhatywe ziiseli eziqhelekileyo njengokugqithisa kakhulu kwiimfuno zabo, kwaye ezinebhongo. idunyiswa yi-gastrolatrous biologists - iiprotheyini (ingakumbi iiprotheni zezilwanyana), amafutha kunye nazo zonke izinto ezine-nitrogen. Emva koko zikhula ngesantya esothusayo, zingakhathali kwaye zidelele, kwaye ziphindaphindeka ngendlela engalungelelananga ukuze zenze ubunzima obubi, isidalwa esitsha esiphilayo, esithi ekuhambeni kwexesha lokukhula sithobe, sitshabalalise yonke into ekuyingqongileyo kwaye ekugqibeleni lusuku oluhle. yehlisa eso sakhiwo simangalisayo, umzimba womntu. Igama lesi sidalwa sitsha ngumhlaza. Yinzala yokwenyani yokutya okuphekiweyo, ubungqina obuphilayo bendlela iiseli ezi-  
dla.

Xa ubomi baqala ukuvela kwisijikelezi-langa sethu, indalo yayinayo kuphela eyona nto isisiseko yokwakha (iiprotheni, amafutha kunye neecarbohydrates), apho iphumelele ekudaleni izinto zokuqala ezineseli enye. Kanye njengokuba ngokongeza umbhobho, isixhobo okanye inkcukacha encinane injineli yongeza umsebenzi omtsha kumzi-mveliso wayo, ngoko ke ngokongeza into entsha kwizixhobo zayo zokwakha (imizimba yemifuno), indalo yongeza umsebenzi omtsha kumalungu esilwanyana. Lo msebenzi unzima uye wagcina indalo ixakekile kangangeebhiliyoni zeminyaka, ngelo xesha iye yavelisa izinto zayo ezikrwada ukusuka kwintsholongwane eqhelekileyo uku-

iziqhamo esizaziyo namhlanje, kunye ne-arhente yezo mathiriyeli  
ekrwada yemifuno, kodwa ngaxeshanye nendaleko yazo, iye yaphuhlisa  
isilwanyana esineseli enye esidale isilwanyana esimangalisayo.

Ngelishwa, emva kokufunyanwa komlilo, indalo yomntu iyekile, kwaye,  
okubi ngakumbi, ibuyela umva ngesantya esikhulu. Umlilo kunye nezinye iindlela  
ezihlekisayo zokuwohloka eziye zayilwa ngumntu ophucukileyo zitshabalalisa  
zonke ezo zinto zibalaseleyo zezondlo eziye zagcinwa kwiibhiliyoni zeminyaka  
kukutya kwendalo kwaye ngenxa yoko kwiiseli zezilwanyana, kwaye  
zizibuyisele kuhlobo lwazo lwakudala, kodwa ngenkuthalo enkulu  
zibonelela. ezona zinto ziqhelekileyo zokwakha ezisebenza ukuqinisekisa  
ukukhula okungenanjongo kwezo seli. Iiseli zomhlaza ziyimizekelo yokwenyani  
yezo seli zamandulo. Kwiingcali zebhayoloji ezingaboni kakuhle izinto  
zokwakha zomzimba ziiprotheyini, ezizezi amatye kunye nezitena zesakhiwo  
esiqhelekileyo. Abanamdla kwiintlobo ezahlukeneyo zodaka kunye  
neenkukacha ezininzi eziyimfuneko ekwakhiweni komzi-mveliso  
ontsonkothileyo, kwaye ongekho kwi-beefsteak okanye kwi-barbecue.

Kumqulu wesibini wencwadi yam yesiArmenia, phantse ndiye ndawuchitha  
Amaphepha angama-300 ukuya kuvavanyo lwengxaki yemvelaphi yomhlaza.  
Ngenxa yale njongo, ndiye ndaphonononga inqaku elibalulekileyo le-cytologist  
yaseMelika u-EV Cowdry enesihloko esithi "Cancer Cells" (1955), eyona  
nto igcweleyo kwizifundo ezahlukeneyo kulo mbandela kwaye ziqokelelwa  
kuzo zonke izifundo ezibalulekileyo, idatha, izimvo nezigqibo eziye  
zapapashwa zizazinzulu ezininzi ezaziwayo. Ngokwesiseko sedatha  
yophando efunyenwe ngama-cytologists ngokwawo, ndiye ndangqina  
ngokuqinisekileyo ukuba iiseli zomhlaza zivela kunqongophalo lwezakhamzimba  
eziphezulu kunye nobuninzi bezinto zokwakha eziqhelekileyo ezikhuthaza  
ukukhula okungenanjongo kweeseli.

**Ukukhotyokiswa kukutya okuphekiweyo Yeyona Iyingozi Kuyo Yonke**

Izenzo ezimbi

Umfundi usenokuzibuza ukuba kutheni kungekho namnye kwintaphane yezazinzulu nonjingalwazi ozibona ezi nyaniso zilula yaye kutheni kungekho mntu usixelela ukuba umkhwa wokutya ukutya okuphekiweyo asiyomvelo yaye uyingozi. Isizathu sikukuba uluntu luphela lungamakhoboka okutya kwaye ukukhotyokiswa kokutya kuye kwamfamekisa wonke umntu. Akukho mntu uqondayo ukuba ukutya okuphekiweyo kuyisenzo esibi kwaye ngokwenene yeyona nto imbi kuzo zonke izinto ezimbi. Asikokunqwenela uhlobo olunye kuphela lwento, kodwa isimbuku sokulangazelela kukabani izinto ezingamawakawaka (kwaye zeziphi izinto "ezimangalisayo," "ezinqwenelekayo" apho!). Ngaphandle koko, abantu abangaboni kakuhle abatya ukutya okuphekiweyo babona ukutyeba kunye nokugqwesa kubuninzi beendawo ezithotywayo apho ukutya kuthotyelwa khona, kanti ikukuphindaphindeka okuninzi kokuthotywa okukhokelela kubuninzi bezinto ezimbi, eyona mbonakalo yokwenyani inokubonwa. kwiindidi ezininzi zezifo ezigqubayo ehlabathini.

Umntu uba likhoboka lezo zinto zinetyhefu, njengeti, ikofu, ikokho, icuba, utywala, iopium, icocaine, imorphine, njl. Ukutya okuphekiweyo kuvelisa iintlobo ezininzi zeetyhefu ezithi, ekuhambeni kwexesha, zigcinwe kwiindawo ezahlukeneyo zezinto eziphilayo, ezinje ngeendonga zemithambo kunye neecapillaries, phakathi kwamalungu, kumbindi weeseli ezinamafutha nakwezinye iindawo. Kanye njengokuba umnqweno wekhoboka leziyobisi le-heroin awuveli kwiimfuno eziqhelekileyo zomzimba zomzimba wakhe, ngoko umnqweno womntu ophekiweyo wokutya okuphekiweyo, imvakalelo yakhe yokulamba, ayiyiyo imfuno eqhelekileyo yendalo yakhe; kunoko yimfuno yokuba likhoboka lakhe. Kukubonakaliswa kweempembelelo ezikhuthazwa yityhefu eqokelelwa kumzimba womntu; zizinto ezifunwa zizifo ezihlala emzimbeni, ubizo lolona tshaba lubi lomntu.

Obo bubi bubi bungeniswa emzimbeni wakhe wonke umntu ngabazali bakhe, kwasekuqaleni. Yiyo loo nto umntwana eqala ukuqaphela kwaye aqale ukuthetha, umlutha wokutya sele ubambe ngokuqinileyo kuye kwaye ukusuka kuloo mzuzu kude kube sekupheleni kobomi bakhe ujonga ukutya okuphekiweyo njengokutya kwakhe okuqhelekileyo kunye nomnqweno wakhe onamandla.



ngayo njengemfuno yakhe ngokwasemzimbeni; yile yokuba wenza iimpazamo kwindlala yokwenyani.

## **Imfuneko Yokutya Okuphekiweyo Asiyondlala**

Xa umntu otya ukutya okuphekiweyo ezama ukutya ukutya okunendalo kuphela, okufana namawalnuts, iinkozo, iziqhamo ezikrwada kunye nemifuno, kwaye akasenawo umdla wokutya naluphi na uhlobo lokutya okukrwada, iimfuno zendalo zomzimba wakhe zifezekiswa ngokupheleleyo. uyahlutha ngokupheleleyo. Kodwa phezu kwako nje oku, nokuba ebesele ezithathile izihlandlo eziliqela iimfuno zakhe zemihla ngemihla zokutya, usaziphatha ngokungathi akatyanga nto kwaye uziva enesidingo esikhulu sesidlo senyama enongwe kakhulu, etyebileyo neyolisayo. Ayisekho indlala. Kukucaphuka okubangelwa yityhefu egcinwe emzimbeni kwaye ngoku ifuna ityhefu entsha. Kukukhala kwedemon elele apho kwaye ifuna izixhobo ezitsha zokukrazula umzimba womntu. Umdlali okrwada onobulumko, owomeleleyo uyasiva isikhalo esikrakra yonke imihla, kodwa akasihoyi ngomphefumlo wakhe wonke kwaye akanikeli nenqaku elinye lokuvuma.

## **Ukutya okuphekiweyo kunyanzelela amalungu oluntu ukuba asebenze kuwo izihlandlo ezithathu ukuya kwezine Umthamo wabo oqhelekileyo**

Onke amalungu omntu anendawo yokugcina amandla endalo. Ngokuqhelekileyo, basebenza kwikota yamandla abo, begcina amandla abo aseleyo ukuze bawasebenzise kamva kwiimeko ezingxamisekileyo okanye ebudaleni. Ke, kwiimeko "eziqhelekileyo" ukubetha kwentliziyo yi-70-libhithi ezingama-72 ngomzuzu (ngelixa eyokutya ekrwada ingama-58-62 kuphela), enokuthi kwiimeko ezingaqhelekanga inyuswe ibe ngaphezu kweebhithi ezingama-200 ngomzuzu. Kwakhona, ngexesha lokuphefumla okuqhelekileyo i-500 cc yomoya idlula ingene kwaye iphume emiphungeni, kodwa ngomzamo okhethekileyo wokuphefumla sinokuphefumlela ukuya kuthi ga kwi-3700 cc.

Umntu otya ukutya ekrwada usebenzisa amalungu akhe okwetyisa kwikota enye amandla abo anokubakho, ngenxa yoko amalungu akhe akaze adinwe kakhulu okanye adinwe. Umdlali ophekiweyo, kwelinye icala, emva kokuvuselela umdla wakhe ngokusebenzisa i-reflexed reflexes, iyacaphukisa.

iziqholo, ii-aperitifs kunye nezinye izivuseleli ezingenangqondo, zizalise isisu sakhe ukuya kuthi ga kumlinganiselo wokuba amalungu okugaya anyanzeliswe ukuba azise ukusebenza kwawo onke amandla abo agciniweyo kwaye nangona kunjalo abakwazi ukumelana nemfuno ebekwe phezu kwabo. Apho umntu enyanzelwa ukuba akubuyisele ukutya okuzonyayo kwangaloo mjelo ebekuthume ngawo okanye akukhuphe emathunjini akhe ngezinto zokuhlambulula. Okumangalisayo kukuba, ngokwaneleyo izenzo ezinjalo zokucaphuka azijongwa njengento engaqhelekanga ngumntu odlayo ophekiweyo.

Ngokugcwala kakhulu kwamalungu okwetyisa uninzi lwamalungu asetyenzisiweyo asetyenzisiweyo, anje ngentliziyo, isibindi kunye nezintso. Umsebenzi owongezelelekileyo owenziwa ngala malungu ngokukhawuleza uba nomphumo wokuwadinisa nokuwenza angasebenzi kwangaphambi kwexesha. Ngoko ke, akumangalisi ukuba ngenxa yoko ubomi bomntu bufutshane izihlandlo eziliqela. Ngokutya izinto ezingenamsebenzi, eziyingozi neziyityhefu ikhoboka lokutya liyanelisa iminqweno yalo, likhubaze isenzo sesisu salo, lize lizenzele inkohliso yokwaneliseka, ngoxa iiseli zakhe, eneneni, zincwina ngenxa yendlala ngenxa yokuswela izondlo eziyimfuneko. . Isisu somntu otya ukutya okukrwada sihlala siphumle, nangona ngokuqhelekileyo singenanto, kodwa umzimba wakhe ngokwenene uzele kwaye wanelisekile ngentsingiselo yeli gama.

Xa umntu ophekiweyo egqiba ekubeni atshintshe atye ekrwada, ekuqaleni akakhe ahluthe, kungakhathaliseki ukuba utya kangakanani na. Ngokwesiqhelo endaweni yokuziva wonwabile, amakhoboka okutya aziva enganelisekanga ngaloo meko. Ngokoluvo lwabo, isizathu sokulamba kwabo rhoqo kukwinto yokuba ukutya abakutyayo kunexabiso eliphantsi lesondlo kwaye akuxabisekanga njengesondlo. Le yimpazamo embi kakhulu. Ngokuchasene noko, ezo zinto zokutya zinezondlo kwaye zilungelelene ngokupheleleyo. Iiseli zomntu ziye zabandezeleka iminyaka ngenxa yokungabikho kwazo. Amandla amalungu okugaya ukutya ahambelana ngokupheleleyo nokubunjwa kwawo kunye nokuhlelwa kwezinto zabo. Yiyo loo nto isisu sikwamkela ngovuyo oko kutya, sikuthambisa ngokukhawuleza kwaye sikudlulisele emathunjini ngaphandle kokulibazisa, ngelixa iiseli ngokwazo, zibhityile kwaye zibuthathaka njengoko zibulawa yindlala, zifunxa ngamandla ezo zinto zixabisekileyo kwaye zifuna ngokuphindaphindiweyo ngaphezulu kwaye. ngakumbi kubo.

Iiseli ezigulayo ziyaphiliswa, ezibhityileyo ziyachacha, abo bapholileyo baphinda babe namandla. Iiseli ezinamafutha, kwelinye icala, ziqalisa ukunyibilika ngenxa yendlala, ukuqokelelana kweetyhefu ngokuthe ngcembe kuyanyamalala kwaye amanzi angeyomfuneko ayawushiya umzimba. Emva koko iiseli eziqhelekileyo, ezisebenzayo zithatha indawo yezo seli zivilaphayo ezityetyisiweyo ngobuvila kunye nokungasebenzi. Ukulahlekelwa ngokukhawuleza kubunzima bomzimba luphawu oluqinisekileyo lokubuyisela impilo kunye namandla.

Le nyaniso ifanele izalise intliziyo yendoda ngovuyo nolonwabo. Kuba ezo zondlo zisasazeka ngokukhawuleza kuwo wonke umzimba wakhe kwaye zimnika impilo, amandla, amandla kunye namandla. Sisihlandlo sokuqala ebomini bakhe ukuba nangona onke amalungu akhe kunye namadlala efumana ukutya okuninzi, ayakwazi ukusebenza ngokukhululeka nangokukhululeka. Nokuba ngaloo mini, uthatha ukutya okukrwada okukhulu kunoko kufunwa ngumzimba wakhe, okanye amathumbu kunye neeseli ziyakwazi ukufunxa, isisu sakhe asisayi kukwala, kwaye asiya kuvelisa kuye imvakalelo yokuba nesisicaphucaphu, kubangele ukuba yigxotho ngogonyamelo nangamandla. Ukutya okungaphezulu kweemfuno zakhe eziqhelekileyo akuyi kuhlala esiswini kubangele ukubola; aziyi kuguqulwa zibe yityhefu okanye zizise nakuphi na ukuphazamiseka kokutya. Endaweni yoko, ngaphandle kokwetyisa baya kuthi ngoko nangoko bakhuphe isisu bangene emathunjini baze emva koko bawushiye umzimba nelindle kwangolo suku, bengenanga monakalo mncinane kumzimba. Ngaloo ndlela, isisu sakhe siya kuhlala silula, ngelixa amathumbu akhe kunye negazi lakhe liya kulayishwa ngezondlo ezilungelelene ngokupheleleyo.

Ngoko ke ngomzuzu onjalo, makazame nje ukutya iiqhekeza ezimbalwa zokutya okuphekiweyo. Isisu sakhe siya kwala ngokucaphuka ezo zinto zingaqhelekanga nezingafunwayo. Phezu kwako nje ulonwabo olugqithisileyo inkalakahla yakhe ayivayo, ezo ntwana ziya kulala esiswini sakhe ixesha elide, ziya kuba ngumqobo wokuvala umdla wakhe wokutya yaye ziya kuyiphazamisa indlela yakhe eqhelekileyo yokwetyisa. Kodwa umntu ophekiweyo unelisekile kwaye uyonwabile ngaloo meko, kuba uye wanelisa ukuthanda kwakhe, uye wafaka isisu sakhe kwaye ngoku "ugcwele." Indoda eliqondayo ixabiso lokutya okukrwada iyayoyika loo meko. Uqonda ngokupheleleyo ukuba kukutya kwemifuno eluhlaza okondla umzimba, ngelixa izidumbu

kuphuma umlilo emlilweni, kutshisa nje, kukho iintlobo ngeentlobo zetyhefu nezifo.

## **Isondlo soMntu kufuneka siquke iiSeli eziPhilayo kunye Ayizozidumbu zeesele ezifileyo**

Ukutya okunokulinganisela ngokupheleleyo kubandakanya iiseli eziphilayo. Ngoku imizimba yemifuno, emva kokushiya umhlaba, ihlala iphila ixesha elide. Irozi iyaqhubeka idubula kwivazi, ngoxa iinkozo zihluma xa zityalwa kwiminyaka emva kokuba ziqokelelwe. Kodwa iiseli zezilwanyana ezibuleweyo okanye ezo zobisi ezibiwe emizimbeni yazo ziyafa ngoko nangoko, zize ke ziqalise ukuqhekeka zize zibe yityhefu, ngoxa ukupheka kuziguqula zibe yinto embi ngokwenene. Ukuthatha iiprotini zezilwanyana njengezona ziphezulu kuneeprotini zemifuno yeyona mpazamo ilusizi yokugweba, ubungqina obucacileyo bokungaboni ngasonye kwiingcali zebhayoloji ezinqula inyama. Ukuba siyavuma ukuba umzimba wesilwanyana uhambisa iiprotini zemifuno kwaye uziguqule zibe zizondlo ezilungelelene ngokupheleleyo, ke inyama yezo zilwanyana ezinje ngeempungutye, iingcuka, izinja, iikati kunye namahlosi ezondla ezo protini "zilungelelene ngokupheleleyo" kufuneka ibe yeyomzimba. Ixabiso eliphezulu lezondlo; kanti ubuthi benyama yezo zilo bucacile gca kangangokuba noyena mntu uzinikeleyo enyameni akabi nabuganga bakutya kuyo.

Ezo ngcali zebhayoloji zibongozwa kukuthanda kwazo ukuba khangelwa iingenelo ezikhethekileyo enyameni, ekufumaneni into ebizwa ngokuba yi-amino acids engenakubuyiselwa endaweni ayizange ithathelwe ngqalelo isenzo sokuba ezo amino acid zenziwa kwingca eqhelekileyo etyiwa zizilwanyana Ngowuphi umgaqo wenzululwazi into yokuba imazi yenkomo ikwazi ukuvelisa ingca. ukwenza ii-amino acids kolona khula lubi kunye nengca, kodwa umzimba wendoda awunazo iindlela zokulungisa iikhompawundi ezifanayo ezisuka kukutya kwemifuno okona mgangatho uphezulu wezono Izigidi zamaIndiya ziphila njani ngaphandle kweeamino acids ezifumaneka ngenyama?

## **Ukungaboni kakuhle Sesona siphene sisikhulu kwezonyango Inzululwazi**

Eyona mpazamo inkulu yeengcali zebhayoloji ezixhomekeke kukutya okuphekiweyo kukungaboni kakuhle kwabo. Bawavala amehlo abo kwiingozi ezibonakala zincinci kwaye abayiboni imiphumo eyingozi ngokukhawuleza okanye kamva ngenxa yezizathu ezibonakala zingenamsebenzi. Masiyizekelise intetho yethu ngemizekelo embalwa. Ukutya okuphekiweyo, ngakumbi izitya zenyama, zizele yityhefu. Ngoku, akukho mntu uqaphela ityhefu engapheliyo eqhubeka ngokungabonakali ngalo lonke ixesha kwaye naxa ngenxa yetyhefu enjalo esibindini, intliziyo okanye izintso zonakaliswe ngexesha, imeko ibalelwa kwizizathu ezingaziwayo. Xa ityhefu isenamandla kwaye ihamba kunye norhudo kunye nokuhlanza, ithathwa njengengxaki yesisu. Ngokutyhefa baqonda kuphela loo meko echaphazela yonke into ephilayo kwaye isoyikise ixhoba ngokufa kwangoko. Bangaphi abantu abamsulwa abancanywayo ngale ndlela!

Amadoda akaboni ukungcola okudlula kwimithambo yabo kunye nemithambo yegazi phakathi kokutya yonke imihla, kwaye xa ehleli umaleko emva kweendonga zeenqanawa, anciphise iipaseji zawo kwaye ngokukhawuleza ayeke ukujikeleza kwegazi ngenye imini, mfutshane. -abantu ababonayo bajonga isiganeko "njengesingalindelekanga."

Amadoda akaluqapheli uxinezeleko olukhulu oluziswa zizikhukula zamanzi agxalathelana ukuya ngakwidama elikhulu elinomthamo wezigidi zeetoni. Kodwa xa elo dama, lizamazama ixesha elide ngenxa yempembelelo yaloo manzi ezikhukula, ekugqibeleni liyadilika, unobangela wokuqhekeka kwalo ekugqibeleni unxulunyaniswa nelitye elaphoswa kulo ngempazamo ngumntwana omncinane. Sele siyibonile ingcamango echanekileyo yokuba umntu otya ukutya okukrwada unalo malunga noonobangela bomhlaza. Ngokuchasene nale nto, i-400 "i-carcinogenic agents" enikezelwe kuthi ngoososayensi bophando, abanomlutha wokutya okuphekiweyo, phakathi kwazo kukho izinto ezifana nokucatshukiswa koomatshini kunye nokutshisa i-cigarette, azikho ixabiso elikhulu kunelitye eliphoswe ngumntwana.

Ilungu ngalinye linezigidi zeeseli ngenxa yokusebenza ngokudibeneyo apho umsebenzi welo lungu uqhubeka. Xa isondlo esinyanzeliswayo kwezo seli ziswele izinto ezithile ezibalulekileyo, iiseli ziqalisa ukuphulukana namandla azo kwaye ziyeke ukusetyenziswa. Oovimba bamandla ngoku beza kwintsimi, kodwa nabo, baphelelwa ngamandla. Logama nje ilungu liqhuba imisebenzi yalo ngandlel' ithile okanye ngenye indlela, abantu abanombono omfutshane ababoni ukukhanya okubomvu; kodwa xa ekugqibeleni lisilela ngasemva kwimisebenzi yalo, bathi ilungu elinjalo liyagula kwaye lifuna amayeza. Kodwa, ngaba inokwenzeka into yokuba ipilisi encinane okanye ithamo letyhefu linokuthi lithathe indawo yezakhamzimba zokutya eziye zatshiswa ngomlilo iminyaka emininzi kwaye zibuyisele kwiiseli ezikhubazekileyo amandla azo alahlekileyo omsebenzi okhethekileyo?

Emva kokulala kumjelo we-alimentary kangangeentsuku, inkitha yenyama, amaqanda, ibhotolo kunye netshizi iyabola kwaye ibangele ukudumba kwamathumbu, olona phawu luxhaphakileyo lurhudo. Kodwa xa umntwana eneneni ebonakalisa iimpawu zorhudo, ityala libekwa kwizikhumba zeziqhamo ezimbalwa ezibonwa kwilindle. Akukho mntu ubuza ukuba izikhumba zeziqhamo zinokubangela njani ukudumba emathunjini omntwana xa, ngaphandle kokubola okanye ukubola, zishiya umzimba ungatshintshi kwiinyure ezimbalwa zokungena kwazo. Yonke le ntlekele ivela kwinto yokuba abantu bajonga amaqanda, inyama, ibhotolo kunye nobusi njengento eqhelekileyo kunye nokutya okuyimfuneko, kodwa iziqhamo njengento yesibini, enokuthi ityiwe okanye ingadliwa. Ngamanye amaxesha, kuthathwa njengento eyimfuneko ukunqanda abantwana ukuba badle iziqhamo ukuze "bangafaki isisu sabo ngaphandle komyalelo."

## **Ubunzima boMdli ophekiweyo abunakubonwa njengeNqaku leMpilo eLungileyo.**

### **Ukutyeba Sesona Sifo Siyingozi Kakhulu**

Logama nje umzimba womntu usenako ukumelana nezinto ezingezozendalo ukutya kunye nokuqhubeka nomzabalazo wayo ngokuchasene nayo, izikhalazo ezahlukahlukeneyo zenza ukubonakala kwazo, ezifana nokulahlekelwa ngumdlu, ukugabha, isifo se-gastritis kunye nezinye izifo zesisu, i-colitis, njalo njalo. Zonke ezi ziyimbonakaliso yangaphandle yomzabalazo wendalo ukusebenzisa zonke iindlela zayo

ukulahlwa ukuze kuthomalalise imiphumo eyingozi yokutya okungekho ngokwemvelo nokukhupha emzimbeni izinto eziyityhefu eziveliswa kuko. Isigulane siqala ukunciphisa umzimba kwaye ke bazama ukumomeleza ngokumnika ukutya "okunesondlo". Ngomhla xa umzimba woyiswa ekugqibeleni kwaye umzabalazo wayo uphelile, umntu uvalalisa kweli hlabathi okanye, ngokuchaseneyo, umdla wakhe uyanda kwaye uqala ukutya ngokunganelisekiyo, ukugaya kakuhle, ukubeka ubunzima, "ukubuyisela impilo yakhe." namandla." Ngamanye amazwi, ngaloo mini umzimba womntu, wawuyeka umzabalazo wawo, "uziqhelanisa" nokutya okungekho ngokwemvelo yaye kubekwa isiseko sesinye sezona zifo ziyingozi kwizifo zabantu—ukonakala okungeyomvelo.

Ukuthotywa kukunyanzeliswa kokutya okungekho ngokwemvelo, umzimba unyanzelekile ukuba uzihlalise kwaye uvume kwizinto eziphilayo eziqokelelwa kwizinto ezinobungozi eziveliswa kukutya okunjalo. Iidipozithi ke zibunjwa ngamafutha, i-uric acid kunye ne-derivatives yayo, i-cholesterin, ityuwa eqhelekileyo, ulwelo olugqithisileyo, i-calculi, i-scirrhus formations, amathumba, iiseli ezingasebenziyo kunye ne-parasitic, iiseli ezinkulu ze-multinucleated (polykaryocytes), iiseli ezine-nuclei engaphezulu (megakaryocytes), njl. Ngamanye amaxesha ezi seli zifikelela kumakhulu aliqela ubukhulu beeseli eziqhelekileyo, kodwa azikwazi ukwenza nawuphi na umsebenzi oluncedo.

Zonke ezo monstrosities ziqokelelana emzimbeni ukuze zidale endodeni inkohliso yempilo namandla, ngelixa eneneni ehlaselwa kukubhitya ngokuthe ngcembe. Izihlunu zakhe ziba buthathaka kwaye zibe buthathaka, inani leeseli zakhe ezikhethekileyo nezisebenzayo liyancipha, kwaye amalungu akhe ayaphela. Lawo madoda "aqinile," "owomeleleyo" anama-paunches aqhumayo, iingalo ezityebileyo, izandla ezityebileyo kunye neengqimba zamanqatha, apho ihlabathi lethu ligcwele khona, eneneni, ngamathambo agqunywe lusu. Ngamnye kubo ukhwelise izihlunu zakhe ezibuthathaka nezibhityileyo ngegusha etyebileyo, ayityisa ngesisa kwaye ithwala yonke indawo nayo. Kodwa, okumangalisayo, abantu abanjalo bahlala beqhayisa ngempilo yabo, amandla kunye namandla. Aneqhayiya ngobungangamsha bawo kangangokuba, nanini na kubhekiselwa kuwo encokweni, abambe umthi okanye, eMpuma, akhale; hleze baphulukane nokhozo lobunzima babo ababuthandayo. Umntu usenokuzalisa imiqulu elishumi elinesibini ngemizekelo yombono ombi ngolo hlobo.

## **Akukho lyeza elinokuthi lithathe indawo yeMpahla ekrwada etshatyalaliswe eMlilweni**

Onke amayeza asetyenziswa ngokubanzi aneempawu. Ngamanye amazwi, zisebenza njengezithomalalisi zokunika isiqabu okwexeshana kwisigulana okanye ukufihla iimpawu zesi sifo. Akukho mzekelo unokuthatha indawo yezondlo eziluhlaza ezitshatyalaliswe kwiimbiza zokupheka kunye neepani. Izazinzulu ezininzi ezinkulu ziyakwalela ngokungqongqo ukusetyenziswa kwezinyobisi. ENgilani, emva kophando olucokisekileyo olwenziwa kwisithuba seminyaka emine enesiqingatha kwicandelo elikhulu labantu abangamaNgesi abazizityebi, izazi ngebhayoloji zasePeckham zafikelela kwisigqibo sokuba ngabantu abalithoba ekhulwini kuphela ababenandiphayo. Impilo entle; ama-91 ekhulwini aseleyo abantu ayegula, nangona uninzi lwabo lwalungasazi isigulo sabo. Emva konyango lwekliniki isiphelo sabo sesokuba phantse ngaphandle kokukhetha zonke iziphazamiso ezikhethelwe unyango ziphendule kunyango, kodwa emva koko ukuwohloka okuphawulweyo kwaphawulwa kwimpilo jikelele yezigulana. Oku kuthetha ukuba amayeza azifihla nje iimpawu zesifo, ngelixa umonakalo awenzayo wongezwa kwinto esele ibuthathaka ukwenza imeko yayo ibe mbi nangakumbi.

Ngoko ke, nabani na onqwenela ukungaguli okanye, ukuba sele egula, ukubuyisela impilo yakhe, akamele athembeke kwizinyobisi; kunoko kufuneka azikhwebule ekutyeni ukutya neziyobisi ezingezizo ezemvelo, aphile ngokwemithetho yendalo ngokutya ekrwada!

Le yindlela eyinyani, ekhuselekileyo nenzululwazi, ngelixa unyango lwezinyobisi, ukucaphula i-Bircher-Benner, kuphela "inkohliso kunye namaqhinga." Ngokombono wam, kunokubizwa ngokufanelekileyo ngokuba yinkohliso kunye nokuzikhohlisa. U-Nietzsche ubize iziyobisi "imivimbo yesabhokhwe." Oogqirha banokuziqinisekisa ngokulula ngobunyaniso beengxelo zam ngokwahlula izigulana zabo zasesibhedlele zibe ngamaqela amabini alinganayo, baphathe elinye lamaqela ngamachiza kunye nokutya okuphekiweyo, elinye ngokutya okukrwada, baze bathelekise iziphumo ezimbini. nabanye. Olu luvavanyo olusisiseko kunye noluqinisekileyo, ngaphandle koko yonke ingxabano echasene nokutya okuluhlaza iya kuqhubeka ingenalo ixabiso elincinci okanye ixabiso. Makhe sibonise iinkcazo zethu ngemizekelo embalwa evela kunyango lwezinyobisi oluneempawu.



Ubuhlungu luphawu olulumkisayo lokuba umzimba usengozini, ukukhala kwento yethu yokufuna uncendo. Kodwa endaweni yokuphelisa le ngozi, sibulala imithambo-luvo edlulisela imvakalelo yale ngozi ebuchotsheni bethu size sivale ilizwi labo ngethamo letyhefu. Okwangoku, esi sifo sithatha ikhondo laso elingenakuphephaka, senziwa mandundu ngoku yimiphumo eyingozi yamayeza. Ukwenza omnye umzekelo: xa imigudu yemithambo yethu ikhula ibe mxinwa ngokuzaliswa bubumdaka, kufuneka intliziyo isebenzise amandla amakhulu ukujikeleza igazi emzimbeni kwaye ngenxa yoko uxinzelelo lwegazi luyenyuka. Kodwa endaweni yokucoca imithambo yethu yegazi koko kungcola, sisebenzisa nje iityhefu ukuvuselela ezo mithambo-luvo zikwaziyo ukolula nokwandisa imigudu yazo. Ngethuba nje ukusebenza kwetyhefu kuqhubeka, igazi lihamba ngeenqanawa ngokukhululekileyo kwaye uxinzelelo luyehla okwethutyana. Nangona kunjalo, ngokukhawuleza ukuba umphumo wayo udlulile, iinqanawa zibuyela kwimeko yazo yangaphambili ngakumbi ukuba buthathaka ngenxa yesenzo samachiza asetyenzisiweyo.

Akukho chiza lingenayo isiphumo esiyingozi kumzimba. Kodwa kuphela mva nje inani elincinci leempapasho libonakala lijongene nesi sifundo, enye yazo, "limpendulo nge-Drug Therapy" (1955), nguDkt. Harry L. Alexander, uNjingalwazi we-Emeritus we-Clinical Medicine, i-Washington University Medical School. , isinika ulwazi oluninzi oluluncedo. Kakade ke, ngokuqhelekileyo iziyobisi zinoxanduva kuphela kwezo ngxaki kunye neempendulo ezibulala ngokukhawuleza ixhoba okanye zenze ukubonakala kwazo ngendlela yezifo ezinzulu. Kwanangoko sisinye kuphela kwiwaka lezo ngxaki esirekhodiweyo; intsalela ihlala ilityalwa ngonaphakade.

Kuye kwafunyaniswa ukuba nganye yezinto ezingama-350,000 ezisetyenziselwa ukulungiswa kwamachiza ziyakwazi ukubangela iingxaki. Kodwa phakathi kwazo ezona ziyingozi kakhulu yipenicillin, aureomycin, streptomycin, mercury compounds, sulphonamide group of drug, digitalis, vaccines, serums, synthetic vitamin (thiamine, niacin, njl.), atophan, cortisone, isibindi, i-insulin, iadrenaline nezinye ezininzi. amanye amachiza asetyenziswayo.

Kubalulekile ukunika lo mbuzo owona ngqwalasela ngenyameko. livithamini zokwenziwa kunye nezicatshulwa eziphilayo, apho abantu banqwenela ukubuyisela izakhi zondlo kunye neemveliso zabo ezitshiswe ekhithshini, zibulala umntu ngesantya sombane, rhoqo kwimizuzu emihlanu emva kokungena kwabo emzimbeni. Ngowe-1951, izigidi ezingama-324, yaye ngowe-1952, iigram ezingama-350 ezigidi zepenicillin iyodwa zatofwa egazini lomntu ukuze kuthatyathelw' indawo amayeza emvelo okubulala iintsholongwane awayetshiswe ekhithshini.

Emva kokungeniswa kwabo emzimbeni womntu, iziyobisi zibulala amawaka abantu, ngamanye amaxesha kwimizuzu emihlanu ukuya kwelishumi, nge-anaphylaxis, ngelixa amashumi amawaka abanye aphantsi kwezifo ezininzi, apho sinokukhankanya i-nettle-rash, i-dermatitis, i-prickly. ukushisa, i-eczema, i-purpura, i-asthma ye-bronchial, i-polyarteritis, i-cirrhosis yesibindi, i-jaundice, i-nephritis, i-nephrosis, i-anemia ye-aplastic, isifo se-serum kunye nokhwekhwe.

Abantu banqwenela ukungalahoyi uxanduva lwaloo mayeza ekudaleni oku kufa kunye nezifo, kwaye babeke ityala kubuntununtunu obukhulu bomzimba. Kodwa malunga nokuba yintoni ebangela obu buntununtunu obuphezulu, bayawudlula lo mbuzo ngokuthula.

Abantwana bam abangathathi ntweni babedla ngokuphathwa zizifo nezigulo zolusu izihlandlo eziliqela ngonyaka. Sasisoloko sizama ukukhangela impazamo ekutyeni abakutyileyo, ngoxa oogqirha ababenika iinyanda zemiyalelo kagqirha abazange bathethe nelimdaka ngobungozi bamayeza abawamiseleyo. Njengezigidi zabanye, sasikholelwa ukuba amayeza ngawokunyanga abantu kuphela, hayi ukubagulisa. Ngesinye isihlandlo bobabini abantwana bam balaliswa yijaundice ngemini enye. Sakhwankqiswa, kuba sasisazi ukuba inyonyo yayingesosifo esosulelayo esasinokubachaphazela bobabini. Namhlanje, akukho nto ndinokuyenza ukuze ndithobe isazela sam ngaphandle kokulumkisa abanye abazali ngeengozi ezinjalo.

Kule mihla kulusizi ukubona indlela awona machiza ayingozi athandwa ngayo ngoncedo lweengoma ezimnandi kunye nemifanekiso enomtsalane njengezinto eziluncedo ezinokuthi zithathwe yonke imihla. Kumazwe athile, ngokwenene,

iyenza kunye nekhemesti zijikwe zaba yinkxalabo enkulu yorhwebo kunye nokwenza inzuzo.

Ukutya okuluhlaza kuya kuphelisa ngokukhawuleza ukusetyenziswa kwazo zonke iintlobo zeziyobisi, kuba ukungabikho kwezifo ngokwemvelo akuyi kubakho mfuneko yamachiza. Izifo ziimveliso zokuwohloka kokutya; banokunqotshwa kuphela, ngoko ke, ngokulungiswa kokutya kwethu. Onke amalinge ethu okoyisa izifo ngamayeza ayingozi kakhulu, ayilinge elingenangqiqo eliya kusilela. Sele iziphumo zabo ezibi sele zisijongile ebusweni.

Iintlobo ezitsha zezifo zihlala zivela; kancinci izigulo zikhokelela kwiziphazamiso ezinzima ngakumbi. Ngenxa yoko amadoda ahlala elungiselela iintlobo ezitsha zeesium kunye nogonyo, afumanisa amayeza okubulala iintsholongwane anamandla nanamandla kwaye ngokuthe ngcembe athathe inxaxheba kuthotho lweempazamo, iingxaki kunye neentlekele.

Kufuneka kwenziwe utshintsho olungazange lubekho ngaphambili nolusisiseko kwinkalo yenzululwazi yezonyango. Bonke oogqirha abathembekileyo kunye nomoya woluntu kufuneka bavuke ngokukhawuleza kwaye bathathe amanyathelo asebenzayo ukukhusela ukutshatyalaliswa kwezinto ezidibeneyo ezijoliswe kumzi-mveliso womntu.

Ngokombono wabantu abangaboni kakuhle, ukutya okukrwada kufana noku ukubuyela kubomi bamandulo bomntu wangaphambili. Enyanisweni, akukho nto ihlazo kwimpucuko ngaphezu kwemisebenzi yokupheka nokusulungekisa. Umdlali ekrwada usuka nje ancame iinkxwaleko ezibangelwa zizifo ezibizwa ngokuba zizifo zempucuko kwaye uyala ukuguqula inkqubela phambili yobugcisa ayinikwe yimpucuko ibe yindlela yokutshabalalisa ubunyulu bezinto ezikrwada zomntu. Kungenjalo, akakuyeki ukuthetha ngomnxeba, ukuhamba ngenqwelo-moya okanye ukugcina iziqhamo zakhe zisitsha efrijini.

Kangangeenkulungwane amadoda ebeziimfama yaye engazi nto kangangokuba ebesoloko ekugqala ukutya ukutya okuphekiweyo njengotyando olungokwemvelo. Kwaye ngoku, xa beqala ngqa ukuva ngokutya okukrwada, bakugqala njengento engaqhelekanga nenomdla, kanti eneneni ikukuwohloka kokutya kwemvelo ngendlela yokupheka eyona nto iphambili.

engaqhelekanga, engaqhelekanga kwaye enomdla, kwaye ekufuneka ibhalwe embalini njengobona budenge bukhulu benziwa ngabantu.

## **Ukutya okuphekiweyo kunye noNyango lweziyobisi ziKhokela kwi Uhlanga Loluntu Ukuya Kwintshabalalo**

Iindidi ezininzi zezilwanyana ezinkulu ziye zaphila kulo mhlaba zaza emva koko zatshatyalaliswa ngokupheleleyo. Kule mihla, kungezandla zakhe ukuba umntu udala iimeko ezimaxongo kangangokuba ngenye imini ziya kumcim' igama kulo mhlaba. Ngokuhambelana nenkqubo yokuncipha kokutya, kukho ukwanda kweentlobo ezahlukeneyo kunye nokuphindaphinda kwezifo ezahlukehlukeneyo. Ngaphambi kokuba kudlule izizukulwana ezininzi, abantu baya kubulawa zizifo zentliziyo okanye umhlaza ngaphambi kokuba bafikelele kwiminyaka yokufikisa baze babe nethuba lokuphuhlisa amandla abo okuzala. Ngesiseko sesantya esothusayo eziye zanda ngaso ezo zifo ebudeni bamashumi ambalwa eminyaka adluleyo, kulula ukubona kwangaphambili ukuba, ukuba amadoda asazingisa kubudenge bawo, loo mini yelishwa isenokungabi kude.

Isazinzulu esichaza iingenelo zokutya okuphekiweyo kunye nonyango lweziyobisi kufana nomrhwebi othi, ekwicala lokungabinamali, uyonwabile ukubala iipeni zakhe, ngelixa evala amehlo akhe kwizigidi zelahleko ezimjonga ebusweni. Isiphumo sokugqibela seshishini ngalinye kufuneka sigwetywe nge-balance sheet yokugqibela. Makhe sibone ukuba zeziphi iingenelo kunye neengenelo athe umntu ophucukileyo wakwazi ukuzifumanela zona ngokufumanisa kwakhe izinto zokupheka namayeza, xa zithelekiswa nezo zonwatyiswa ngamashumi amawaka ezilwanyana ezahlukehlukeneyo. Umntu uchaphazeleka ngakumbi zizifo ezahlukehlukeneyo kunaso nasiphi na esinye isidalwa.

Emva kokufunyanwa kweevithamini, abantu bekufanele ukuba babe nengqondo yokuqonda kwangoko ukuba ngokupheka utshabalalisa ukutya kwendalo ezona zinto zibalulekileyo ukungabikho kukhawuleza ukuphela kwakhe. Bekufanele ukuba uyiphelisile loo nkqubo kube kanye kwaye ebefanele ukukhusele ukugonywa kokutya kwemvelo ekuwohlokeni. Kodwa mkhulu kakhulu umtsalane wokutya okuphekiweyo kangangokuba utshitshisa onke amalinge anjalo ohlaziyo. Umlutha wayisa isayensi kwaye uyawuthatha

kwizandla zayo. Kwangaxeshanye, esabambelele ngokukhawuleza ekutyeni okuphekiweyo, amadoda azama ukugqobhoza kwiimfihlelo zokutya, ukuze aqonde ezo ziqulatho zitshatyalaliswayo ekuphekeni nasekulungiseni, aze ke endaweni yazo azithabathele izinto ezenziweyo. Ngaba asibobudenge ukutshisa nokutshabalalisa ezo nxalenye ziyimfuneko ngezandla zikabani, ukuba ugule, ukuma elunxwemeni lwengcwaba uze wenze imigudu engenathemba yokuzisindisa ngeendlela ezikhohlisayo? Kufuneka sikhumbule isibakala sokuba loo miba ayiphelelanga kwiivithamini ezingama-40 nama-50 ezivunyiweyo zingcali zebhayoloji. Kukho uninzi lwazo kangangokuba akunakwenzeka ukwenza umfanekiso ochanekileyo weempawu zabo ezisemgangathweni kunye nobungakanani beempawu zabo kumawaka eminyaka ezayo. Makhe sicinge ukuba ngenye imini izazinzulu zinokuphumelela ekuqondeni zonke iindidi zazo. Kuya kwandula ke, ukuze kuthatyathelw' indawo ngeendlela ezingengowabantu amacandelo alahliweyo kwingqolowa kuphela, kuya kufuneka amawaka emimiselo namalungiselelo kumntu ngamnye, singasathethi ke ngeendleko ezingavumelekanga ezibandakanyayo.

Ngophando olwenziwe kwiintlobo ezahlukeneyo zeziqhamo, imifuno kunye neenozo, iingcali zebhayoloji ezikhotyokiswe kukutya ngokwazo zingqina ukuba ukutya kwendalo kunepropathi yokunyanga phantse lonke uhlobo lwesifo. Kodwa abantu abanqweneli ukuvuma ukuba umzimba womntu uya kuhlala ungenazo zifo ukuba wondliwa ngokutya okungokwemvelo kuphela ukususela ebuntwaneni ukusa phambili. Kwasekuqaleni eyona ngcinga yokuyeka ukutya okuphekiweyo ibavalela amandla okucinga ngokucacileyo, emva koko inzululwazi ivelise indawo yayo ekubeni likhoboka.

**Ukutya kwendalo akufuneki kusetyenziswe ngooGqirha njengeNdlela nje yoNyango lweXeshana. Kuya kufuneka babhengezwe njengokuphela kokutya okufanelekileyo**

Oogqirha abaninzi abanenkqubela bayalugxeka unyango lwamachiza. Abanye babo badane kakhulu ziziphumo ezingasebenziyo ezifunyenwe kunyango lwamachiza kangangokuba bayalushiya uqeqesho lwezonyango kwaye bazinikele kuphononongo lweengxaki ezisisiseko zephrophylaxis. Phakathi kwabo ngugqirha odumileyo waseSwitzerland uBircher-Benner, endiye ndazisa kwizifundo zakhe zesiJamani iinguqulelo ezimfutshane eziliqela kwincwadi yam yesiArmenia. Ekuqaleni komsebenzi wakhe wobugqirha, uBircher Benner waba njalo

ukuphoxeka kwiindlela zangoku zonyango ukuba xa kwenzeka ukuba enze ukuqhelana kwakhe nemilinganiselo yezondlo zokutya zendalo, waqala ukuphilisa izigulane zakhe ngoncedo lwesondlo sendalo, ngaphandle kweziyobisi. Kungekudala inani elikhulu lezigulana, ezingakhange zinyangwe ngoogqirha abohlukeneyo kwihibathi liphela ngaphandle kweziphumo, baya kwi-sanatorium yakhe eZurich kwaye ngexesha elifutshane kakhulu bafumana unyango olupheleleyo nge-veganism eluhlaza.

Kodwa uBircher-Benner wakugqala ukutya okukrwada “njengeendlela zonyango,” ingekuko kuphela kokutya okufanelekileyo kubo bonke abantu. Ngokungathi amadoda ayebophelelekile ukuba azondle ngokutya okungekho ngokwemvelo kwasebuntwaneni bawo emva koko, emva kokugula, ukuze anyangwe “ngokutya okunyangayo” ebudaleni bawo. Kodwa lo mdibaniso wawubonakala unezizathu zawo ezicacileyo. Okokuqala, akukho mntu emhlabeni, nkqu neyona ngcaphephe iphambili kwisondlo esikrwada, uBircher-Benner, oqondayo ukuba ukutya okuphekiweyo kukukhotyokiswa nokuba umnqweno abantu abawuvayo ngokutya okuphekiweyo ayiyondlala okanye imfuno yebhayoloji. iiseli.

Emva koko, njengogqirha, uBircher-Benner wayeqeqeshelwe ukunyanga izifo ezikhoyo. Akukho mntu wayenokumhlawula nayiphi na imali, okanye ade amthabathe nzulu, ukuba wayethethe esidlangalaleni inkqubo yokutya eyayiza kugcina uluntu lungenazo izifo.

Okwangoku kukho iimbono ezimbini eziphikisanayo malunga nesondlo. Enye ikhusela ukutya okukrwada, enye ithanda ukutya okuphekiweyo; omnye wabo ukhuthaza i-veganism, enye ikhetha ukutya kwezilwanyana. Ngoku inzululwazi ayizopolitiki. Indoda enembono ephosakeleyo ayinalungelo lokubeka iimbono zayo eziphosakeleyo neziyingozi kubantwana abamsulwa. Kuyimfuneko efunekayo kumaxesha ethu ukuba ezo mbono zimbini zihlolwe kwimibutho yezenzululwazi neyenkcubeko yamazwe ngamazwe, ukuze ongendawo agwetywe, ngoxa eyokwenyaniso ivakaliswe eluntwini ize isetyenziswe ngokubanzi.

Ekuqaleni, abo bantu banengqondo ephangaleleyo nabangafuniyo ukungena kubunzulu bengxaki bacinga ukuba ukutya okukrwada akuyonto inokuphunyezwa ngokukhawuleza nokuba amadoda akakulungelanga ukulahla iingcambu zawo ezinzulu. imikhwa. Kodwa eli lilizwi lika

umlutha, hayi isayensi. Inzululwazi, nangona kunjalo, kufuneka yahlulwe kubukhoboka. Kufuneka siqale sivume ukuba ukutya okukrwada zizinto zokwenyani nezipheleleyo ezilungele umzimba womntu, emva koko bavumele abo banqwenela ukonakalisa imathiriyeli ekrwada yabo nabantwana babo benze oko ngokweentliziyo zabo.

Okokuqala kufuneka sisebenzise amava afunyenwe ekutyeni ekrwada ukulungisa kwangoko iimbono zobuxoki ezixhaphakileyo kwisayensi yezondlo, ngokutsho okona kutya kubalulekileyo kujongwa njengokuyingozi, ngelixa ezona ziyingozi ngokwenene zicetyiswa njengoko. ephilileyo. Kufuneka kuqondwe ngokucacileyo ukuba, ngaphandle kokukhetha, zonke ezo meko apho ukutya okukrwada kungavumelekanga kwababuthathaka, abagulayo, abanezigulo zesisu nezinye izigulo, kanye kanye ezo zinto zalelweyo ziya kuphilisa, zondle kwaye zomeleze izigulana. .

Kwiimeko ezinjalo akuseyongxaki yokwahlukana nomkhwa ombi. Ngokuchasene noko, ngoku umonde ucela isiqhamo, kodwa siyala; uziva ediniwe kukutya okuphekiweyo, kodwa siyamcenga ukuba afumane okungaphezulu; sihlutha isiqhamo esandleni somntwana size sinyanzelise ukutya okuphekiweyo emqaleni wakhe. Ngamanye amazwi, sikhawulezisa isiphelo sabo ngokubanyanzela ukuba batye kanye oko kutya kube ngunobangela wokugula nokungakwazi kwabo ukwenza. Ukulungiswa kokungaqondani okulolu hlobo kuphela kuya kunciphisa inani lokufa okungalindelekanga ngama-50 ekhulwini.

Ukuze siziqinisekise ngobunyani bezi ngxelo zilapho asiyondlela yimbi ngaphandle kokuba kusetyenziswe ukutya okukrwada kwiinyanga ezimbalwa, kwaye olu vavanyo kufuneka luzanywe ngumntu wonke onengqiqo. Kungale ndlela ke apho isiphelo siya kubekwa kwiimbono ezikhoyo ezigwenxa neziphikisanayo malunga nesondlo.

Ekukhanyeni kokutya okuluhlaza imigaqo esisiseko yesondlo ayisekho hlala uvalelwe kwiyunivesithi nakumaziko ophando; kunoko ziba zizinto ezibaluleke kakhulu kulo lonke uluntu. Kubantu abaqhelekileyo, amagama enzululwazi amawaka okutya, iifomula zabo ezintsonkothileyo kunye nenkcazelo ende, edinayo yeempawu zabo zesondlo kunye neenzuzo ekucingelwa ukuba zinokushwankathelwa zibe zithathu.

amagama kuphela: UKUTYA KWE-RAW VEGAN, okanye imathiriyeli ekrwada epheleleyo yomzimba womntu.

Ngaloo ndlela, ukutya okukrwada kuba yinto efanelekileyo ngaphandle kwenzululwazi yezamayeza, into efanelekileyo echazwa kungekhona ngomula yenzululwazi, kodwa ngengqiqo, ubungqina bayo yimithetho engenakuphikiswa yendalo kunye neziphumo ezisisiseko ezifunyenwe kumava asisiseko.

## **Kufuneka singaze siphazamise iMfezeko yoMntu**

### **Izinto eziphathekayo**

Umzimba womntu yifektri entsonkothileyo. Isenokuthathwa ngokufanelekileyo njengelizwe elikhulu lemizi-mveliso kunye neenkqubo ngengqiqo yokuba iseli nganye ethatyathwe ngokwahlukeneyo ngokwayo ingumzi-mveliso ontsonkothileyo, othi, ngokwawo, uquka ezinye iifektri ezininzi. Ukuza kuthi ga ngoku, izazinzulu zophando ziye zakwazi ukufumana iinxalenye ezingamawaka alishumi kwiseli nganye. Lonke idlala okanye ilungu lenziwe ngeemilidi zeeseli ezinje, kwaye ivela kwindibaniselwano yaloo madlala, amalungu, iinkqubo, amathambo kunye nolusu othi umzimba womntu wenzeke.

Ukuze bakwazi ukwenza imisebenzi yabo ngokufanelekileyo, le mizi-mveliso inzima kakhulu kunye neenkqubo kufuneka zibonelelwe ngezinto eziluhlaza eziqulathe amashumi amawaka ezinto ezahlukeneyo, nganye inomsebenzi wayo okhethekileyo wokuwenza kwintlangano jikelele yomzimba womntu. Zonke ezo zinto zakhiwe ngoncedo lokukhanya kwelanga kwaye zigxininiswe kwizityalo. Ngokomzekelo, imbewu, igqabi okanye ukhozo lombona luqulathe ngokwalo zonke ezo zinto zinezondlo ezibalulekileyo kumzimba wesilwanyana. Ngoku, nangona ezo ziqukatho zingafani kwizityalo ezahlukahlukeneyo ngokubhekiselele ekubunjweni kwazo kunye nokulungelelaniswa kwazo, oku akunamsebenzi kangako, kuba emva kokungeniswa kwazo kwi-organism ziyaqhekeka kwaye zihlanganiswe kwakhona, ngexesha apho inkqubo enye iguqulwa ibe enye into. Ngaloo ndlela, i-organism iyakwazi ukutshintsha ubuninzi bezinto ezahlukeneyo ngokweemfuno zayo, kodwa xa ingekho into ethile yeekhemikhali ayinakuzisa loo nto ilahlekileyo ibe ngaphakathi kwe-organism okanye ifake enye indawo.



Ngokomzekelo, akukhange kwenzeke ukufumanisa elabhoratri nakuphi na ukuxinana okukhulu kwecalcium, iivithamini okanye iiproteni kwi-clover, kodwa isuka kwi-clover nakwingca ehlala ixhaphakile apho izilwanyana zithatha zonke iivithamini kunye neetyuwa zeminerali, kwaye zakhe amathambo azo amakhulu. , inyama namanqatha. Ngamanye amazwi, endaweni yobisi, ibhotolo, itshazi, ubuchopho, isibindi kunye nenyama abantu abangaboni kakuhle bacebisa njengemithombo ye-calcium, i-phosphorus, iivithamini kunye neeprotheni "ezilungelelanisiweyo ngokupheleleyo", i-clover yodwa inokuba kucetyiswa, kuba ivela kwi-clover zonke ezo zinto. Ngoko ke, akunantsingiselo ngokupheleleyo, akunaxabiso kwaye kuyingozi ukubiza ukuba ukutya okunjalo-kunye-okunjalo kutyebile kwivithamin ethile, ngelixa elinye liphuphuma kwiminerali ethile, kuba, ngaphandle kokulahlekisa nokudida abantu, amabango anjalo awakhonzi. nayiphi na injongo eluncedo.

Imisebenzi ephambili yezakhi zondlo kumzimba yile ngokuphindwe kathathu. Okokuqala, zisebenza njengezinto zokwakha zokwakha kunye nokuhlaziywa kweeseli; emva koko bavelise amandla ayimfuneko okufaka ezo seli ukuba zishukume kwaye zinike ukufudumala emzimbeni, kwaye okokugqibela, zibonelela ngeeseli ezikhethekileyo ngemathiriyeli ekrwada efunekayo kwimisebenzi yazo yemveliso.

Kunyanzelekile ukuba sijonge umzimba wethu ngenkathalo efanayo njengoko umenzi ejonga umzi-mveliso wakhe. Ngokunjalo, ekusebenzeni kwale misebenzi mithathu ingentla kufuneka siyibonelele imizimba yethu ngazo zonke izakha-mzimba eziyimfuneko njengento epheleleyo kunye nangomlinganiselo olinganayo njengoko indalo iziveza kuthi. Ngaphandle koko, ukuba kukho ukunqongophala kuyo nayiphi na into ekhoyo, le nyaniso ngokuqinisekileyo iya kuba nefuthe elibi ekwakhiweni nasekusebenzeni kwezinto eziphilayo.

Kodwa umntu ophucukileyo wanamhlanje uwuphatha njani umzimba wakhe? Uyachitha, atshise, abulale kwaye aphazamise ingqibelelo yemathiriyeli yakhe ekrwada kwaye emva koko azalise isisu sakhe ngokungaqhelekanga ngezidumbu ezifileyo nezinetyhefu. Ngale ndlela, ukusetyenziswa kwakhe kwelungu elithile kunokugqithisa iimfuno eziqhelekileyo zomzimba wakhe ngamakhulu amaxesha, kunye nokunqongophala okuhambelanayo ekuthathweni kwamanye

Kwinyama ephekiweyo, isonka esimhlophe, i-macaroni, irayisi, iilekese, ibhotolo ecacileyo kunye nemargarine ziveliswa ezingenakukwazi, iiseli ze-parasitic zesakhiwo esilula, phantsi kobunzima apho ikhoboka lokutya ligoba.

Izazinzulu zophando zinokungqina ngokulula ukuba kwiminyaka engama-50, 100 okanye engama-200 eyadlulayo, ukungakhathali kwabantu kwakuhamba nokubhitya okugqithisileyo. Ngaloo mihla, umntu wayenamandla amakhulu okuxhathisa yaye umzimba womntu wawukwazi ukumelana nokutya okungekho ngokwemvelo nokuthintela ukungeniswa komlinganiselo ogqithiseleyo wezinto ezinjalo ngokungabi namdla wokutya, urhudo, ukugabha nezinye iindlela ezinjalo. Nangona kunjalo, ekuhambeni kwexesha umzimba womntu unikezela kuxinzelelo lokutya okonakalayo, "ukuzithathela" kubo, kwaye uvumela ukutyeba okungapheliyo kweentsana zabo kunye nokutyeba kobuso babo. Aba bantu baba ngabokuqala ukwakha baze bazigcine iiseli ezilula, ezingenaxabiso nezingasebenziyo ezihambelana nolwazo lwakhiwo. Yiyo loo nto kule mihla ukubhitya kungaxhaphakanga kwaye nehlabathi lizaliswe bubugqirha obubi, obungekho ngokwemvelo.

Namhlanje, abantwana abaninzi bazalwa benomthwalo onzima wokungento yanto kunye neeseli ezingasebenziyo. Abazali babo abanengqondo elula banebhongo ngokutyeba kweentsana zabo kunye nokutyeba kobuso babo. Ngamanye amaxesha obu bunzima buba bukhulu kangangokuba boyike abo babuqondayo ubunyani bayo. Ukanti, abantu abaziziyatha bamela ezo monstrosity kwiipakethe zabo zokutya komntwana njengemiqondiso eqinisekileyo yempilo entle.

Umzimba womntu wenza iinzame ezinkulu zokugcina phantsi kolawulo oluthile ukunyuka okugqithisileyo kweeseli ze-parasitic kunye nezingenamsebenzi, ngokusasaza kuwo onke amalungu akhululekile omzimba: kwiindawo eziphezulu kunye nezisezantsi, ezijikeleze isilevu, phantsi kwesikhumba sesisu. kunye nesinqe, nakwezinye iindawo. Kuyenzeka, nangona kunjalo, ukuba ngamanye amaxesha ezinye zezo seli zikwazi ukushenxisa ulawulo, ukuzahlula kubomi boluntu, ukuzimela, ukuqala ubukho bomntu kunye nokuphindaphinda ngaphandle komda. Ngokufuthi into ephilayo iyaphumelela ekugcineni amaqela ezo seli egutyungelwe kwindawo enye yaye iwathintela ukuba angasasazeki. Ukukhula okubangelwa koko kubizwa ngokuba yi "benign neoplasm" okanye "benign tumor" kwaye kufuneka yahlulwe kolo kukhula ohluma ngokukhululekileyo ukuya kwiindawo ezahlukeneyo zomzimba.

ukuze uphumelele kwiiprotheni (kwaye ngakumbi iiproteni zezilwanyana), eyaziwa ngokuba "yi-neoplasm enobungozi" okanye nje njengomhlaza.

Kuyimfuneko ukugxininisa into yokuba ukupheka akukuphela kwento eyenza ilahleko kwixabiso lezondlo zokutya. Umgubo omhlophe kunye nerayisi epholileyo kukutya okuyingozi nokuba kutyiwe kukrwada.

Kwanomququ owomisiweyo asikokutya okugqibeleleyo, phezu kwayo nje into yokuba uyakwazi ukugcina isidalwa esiphilayo siphila. Ukutya okugqibeleleyo kusenokuba sisikhondo sengqolowa kunye nendlebe, ukuba ityiwa eluhlaza ehlotyeni kwaye yome ebusika. Kuba inkomo negusha ingca yasezintabeni ayinakugqalwa njengokutya okugqibeleleyo. Ezo zilwanyana ziye zahamba ngokuziphendukela kwemvelo kwindalo ekhululekile, zondla ngaxeshanye kwingca, amagqabi, iziqhamo kunye nemifuno. Yingakho iimeko ezithile zezifo zenzeka phakathi kwezo zilwanyana ziye zakhatywa, ngokungenelela komntu, ukutya okufanelekileyo kwiimfuno zeeseli zabo. Nangona kunjalo, akukho naliphi na ixesha amalungu ezilwanyana ezitya kweyona ngca ixhaphakileyo asengozini efana neyomntu; kananjalo azikho iintsholongwane ezoyikisayo njengoko zinjalo kuthi, ngenxa yesizathu esilula sokuba abanalo ikhitshi. Ngaba akunakwenzeka ukuba unikeze kwiiseli zomhlaza iimpawu eziphezulu ezineeseli eziqhelekileyo kwaye uzibuyisele esifubeni soluntu ngokusetyenziswa kweziqhamo, ezona zihlwempuzekileyo kwiiprotheni, kodwa zizityebi kwiivithamini kunye nezinye izinto lxbasiso eliphezulu lezondlo, ngoko akukho chiza emhlabeni liya kuze libe nako ukwenza loo msebenzi. Onke amalinge okunyanga umhlaza ngamayeza nangotyando alilize yaye ngokuqinisekileyo aya kusilela. Kodwa indoda elumkileyo ayifanele ihlaselwe ngumhlaza ukuba ayiphazamisi ingqibelelo yezinto zayo ezikrwada.

Ngaloo ndlela, iiseli eziveliswa kwinkukhu kunye nerayisi, isobho, isibindi esibisiweyo, isonka kunye nebhotela, ubusi, i-jam kunye neelekeke azikho amandla okwenza nawuphi na umsebenzi oluncedo. Iiseli ezisebenzayo, ezikhethekileyo kunye nezisempilweni ngokupheleleyo zomzimba womntu zizalwa kuphela kwiziqhamo kunye nemifuno eluhlaza; ngamanye amazwi, kwezo proteni zazisa kumzimba womntu amawaka ezinto ezohlukeneyo ezakhayo kwimeko yazo yendalo kunye neyokuphila, kwaye apho ikhoboka lokutya lidla ngokutya ngamanye amaxesha njengohlobo "lokungondlekiyo". Wonke umntu kufanele ngoku

akwazi ukubuqonda ubukhulu bolwaphulo-mthetho olwenziwa ngumzali oxelela umntwana wakhe ukuba angamoshi ukutya kwakhe ngeziqhamo phambi kwesidlo sangokuhlwa kuba kufuneka atye ngokukhawuleza. Oku kufana nokumxelela ukuba angawatyi amawaka ezinto ezahlukeneyo eziyimfuneko kumzimba wakhe kwimo yazo yendalo neyokuphila, kodwa alinde izidumbu ezifileyo nezingenabomi zabambalwa bazo, aza kumnika zona. kungekudala ngohlobo lokutya.

Abantu abatya ukutya okuphekiweyo bayavuya xa becinga ukuba ukutya abakutyayo kutyebile kwiikhalori. Ngoku, iikhalori zinokuba luncedo kuphela xa kuthathwa inzuzo epheleleyo kubo. Xa inani leeseli ze-muscular lincinci, kwaye nezo zibuthathaka, zigula kwaye zingenawo u-elasticity, inxalenye enkulu yeekhalori zihlala zingasetyenziswanga kwaye, emva kokubangela ingxaki enkulu emzimbeni, shiya i-organism ngendlela engafunekiyo. ubushushu, zilahleka kungekho njongo. Xa sibasa umlilo kwindawo evulekileyo, amandla aloo mlilo alahleka ngokungenamsebenzi, kodwa xa sitshisa loo mlilo kwi-motor yomzi-mveliso, uwenza ngokupheleleyo injongo. Ngokutya okuphekiweyo, ikhoboka lokutya lingenisa emzimbeni walo ii-kilojoule izihlandlo ezithathu okanye ezine ezingaphezu kweemfuneko zokusebenza komzimba walo. Iikhalori ezifunyenwe kukutya okukrwada zisebenza ngokupheleleyo injongo yazo, kuba ukutya okunjalo kuhamba kunye nazo zonke izinto eziyimfuneko ekusetyenzisweni kwezo khalori.

Kufuneka ibe ngumsebenzi weengcali zebhayoloji kunye noogqirha ukukhuthaza abantu ukuba bangohlukanisi izakhi zondlo omnye komnye, kodwa basoloko bezisebenzisa kunye, ngokulinganayo ngokwendalo kunye neeseli zabo eziphilayo. Akufunekanga bathethe malunga nokuba luncedo kwezinto eziyinxalenye yezondlo, kodwa kufuneka bagxininise ukubaluleka kwazo; kanye njengokuba sithatha ukucoceka kwepetroli kungekuko nje luncedo kwinqwelomoya, kodwa njengento eyimfuneko. Abafanele bathethe ngeengenelo zazo naziphi na iivithamin ezithile, kodwa bafanele bacinezele iingozi zokuphazamisa ingqibelelo yabo nokubatshabalalisa.

Ngokubanzi, yonke inzululwazi yezondlo inokushwankathelwa kwiingongoma ezimbini eziphambili kwaye yenze inkxalabo yalo lonke uluntu:

1. Isondlo somntu kufuneka siqulathe iiseli eziphilayo ngokupheleleyo. Kuphela oko kutya kuqulathe iiseli eziphilayo kunazo zonke iimpawu eziyimfuneko ukwanelisa iimfuno zomzimba womntu. Umntu akayonecrophagous. Wayengenakuba sisidla inyama ngaphezu kokubamba impukane emoyeni aze ayiginye iphila, okanye aqwenge ixhoba libe ziziqwenga njengerhamncwa aze aliqwenge nezizibilini namathambo alo ukuze aliqwenge.

2. Kukho zombini imifuno eqhelekileyo kunye nekhethiweyo kwindalo. Eyona mizimba yemifuno igqibeleleyo neyondla kakhulu ziintlobo ezingcono zeziqhamo, imifuno eluhlaza, iisiriyeli kunye neengcambu.

Ngokutya ukutya okuphekiweyo, umntu uvala umdla wakhe ngeentlobo ezintathu kwezine zezinto eziwohlokileyo aze avimbe umzimba wakhe amawakawaka ezinye izinto ezibalulekileyo. Ubungqina obumangalisayo bolu bungqina kukuba phakathi kwamawaka emigqaliselo yezonyango kunzima ukufumana enye apho ivithamin okanye enye ingachazwanga, kodwa uya kunqabile ukuhlangabezana nommiselo apho amagama eeprotheyini, amafutha kunye ne-carbohydrates ekhankanywe.

Ngamafutshane, umntu unandipha impilo efizekileyo xa ezondla kuphela ngokutya okukrwada kwemifuno, uyagula ukusa kwinqanaba lokuba atye ukutya okuphekiweyo aze afe xa ephila ngokutya okulolo hlobo kuphela.

## **Indlela Izifo Ezizalwa Ngayo**

Makhe sithathe idlala elenziwe ngamawaka ezigidi zeeseli. Ezi seli ziziindidi ngeendidi, nganye kuzo inomsebenzi wayo okanye umsebenzi wayo ekufuneka iyenze. Ke, kukho iiseli zemisipha kunye neeseli ze-epithelial, kwaye kukho iiseli zemithambo-luvo kunye neeseli zezinye iinjongo ezininzi. Kodwa owona msebenzi uphambili weeseli zalo naliphi na idlala kukukhupha ulwelo.

Amadlala omntu otya ukutya okuphekiweyo aneeseli ezipheleleyo, mhlawumbi nangaphezulu, kodwa kuphela ikota okanye isihlanu sazo ezilungele nawuphi na umsebenzi oluncedo, kwaye oko akwanelanga ncam. Iprotheni

iyodwa, ngakumbi iprotheyini yezilwanyana ezifileyo ethathwa ngabantu abanombono omfutshane njengeyona nto ifanelekileyo yokwakha, inokubiza ubukho kuphela esona sakhawo silula seseli engenamilo, engakwaziyo nengenamsebenzi yohlobo lwakudala. Kulwakhiwo lwazo, ezi seli zifana nezo ziphilayo zamandulo zezona mpawu ziphambili ezathi zavela okokuqala emhlabeni kumanqanaba okuqala ophuhliso lwendaleko kwaye zazakhiwe ngezona zinto ziqhelekileyo zokwakha: iiprotini, amafutha kunye neecarbohydrates.

Ekuhambeni kwezigidi zeenkulungwane ezalandelayo, nangona kunjalo, ezo zidalwa zamandulo ze-unicellular ziye zafumana inkqubo yendaleko ende ngoncedo lwezinto ezinomsoco ezikumgangatho ophezulu, ezizezi iivithamini kunye neeminerali ezaziwayo nezingaziwayo kuthi. Ebudeni baloo ndaleko baye bakhula baza bazala izinto eziphilayo ezahlukeneyo ezintsonkothileyo. Sinokuyibona ingcaciso emfutshane yolu phuhliso luyimbali lwezinto eziphilayo ezikwimbumba yesilwanyana, ukususela ekukhuleni kwaso ukusa ekukhuleni kwaso ngokupheleleyo. Inkqubo efanayo iphinda iphindwe ngexesha lokuphuhliswa kweeseli zomntu ngamnye.

Kwidlala elinikiweyo, iseli nganye ekhethekileyo ineendlela ezithile, ezinokuthi zilungelelaniswe kuphela kwaye zenziwe ukuba zifumane amandla omsebenzi osebenzayo ngobonelelo lwezakhamzimba ezikhethekileyo. Ngoku, imathiriyeli ekrwada eyimfuneko kwimisebenzi yemveliso yezo ndlela inokubonelelwa kuphela kukutya okukrwada. Akukho nyosi inokwenza ubusi ngencindi yeentyatyambo eziphekiweyo!

Xa amacandelo akhethekileyo angafikeleli kwiseli ngobungakanani obaneleyo, ukuphuhliswa kwayo kuncipha okanye kunokuyeka. Oku kuvelisa iintlobo ezahlukeneyo zeeseli ezigulayo, ezinjengamafutha, i-anaplastic, i-malignant okanye iiseli zomhlaza, i-macrophages, i-megakaryocytes, i-polykaryocytes, njalo.

Ke, ayenzi kuphela uninzi lweeseli zedlala ekuthethwa ngalo Ukufumana ubungcali (ukwahlukana), kodwa kunye nezixhobo eziyimfuneko zokukhutshwa kwamanzi azifikeleli kwiiseli ezimbalwa ezisagcina amandla okusebenza ngenxa yokuba idlala alikwazi ukugcina umgangatho walo wokuvelisa. Kungale ndlela idlala ngayo

echatshazelwa sisifo. Uphuhliso olunganelisiyo kunye nokusebenza okungafanelekanga kweeseli zinokuthi zenzeke kuzo zonke ezinye izitho kunye neenkqubo, okubangelwa ukubonakala kwezifo ezihambelanayo.

Maxa wambi idlala okanye ilungu elithile liye lonakala ngaloo ndlela ukuba ukususwa kwayo kuba yinto engenakuthintelwa. Endaweni yokwamkela eyona milinganiselo yendalo yokuthintela ukutshatyalaliswa kwelo lungu kwasekuqaleni, amadoda athabatha eyona ngxaki inkulu ukuze alisuse aze ke azigwagwise ngokwenza ummangaliso onjalo. Kumntu otya inyama ekrwada kucace gca ukuba akukho mayeza anokubuyisela iseli eyonakeleyo kwimeko yayo yesiqhelo kwaye abuyisele kuyo amandla ayo okusebenza.

Umdlali oluhlaza akanalo uloyiko lwe-microbes, kuba ukhuselekile ngokuchasene nawo ngamandla emvelo. Iintsholongwane azinakwenzakalisa iiseli eziphuhlise ngokupheleleyo nezikhethekileyo (ezahlukileyo). Basasaza umonakalo wabo kwiiseli ezibuthathaka kunye nezithambileyo.

Enyanisweni umntu otya ukutya okuphekiweyo ubukho bakhe ngenxa yezo zondlo zimbaleka zikrwada athi maxa wambi azityele nje ukuzonwabisa, engakhange acinge ngokubaluleka kwazo ngokupheleleyo. Ngoku, ngenxa yokuba umzimba womntu unokugcina ubukho bawo kwisondlo esincinane ngendlela engakholelekiyo, ezo zixa zincinane zezondlo zikrwada zanele ukumgcina ephila kangangexesha elithile.

Namhlanje, nezona ngcali zezondlo zidla ngokuthatha ukubola kunye nokungcoliseka njengezona ziphene zokutya. Bazijonga njengezondlo, eziphilileyo kunye neziqhelekileyo zonke ezo zidlo ezitsha, ezicocekileyo kwaye "eziphekwe kakuhle." Ukungabikho kwamawakawaka ezinto ezibalulekileyo kubo akubonakali kubakhathazi konke konke. Xa bekhunjuzwa ngayo, baphendula ngelithi nabo batya isiqhamo. Le yeyona mpendulo ingenangqondo. Izifo zomzimba womntu zivela kwinto yokuba sihlukanisa izinto ezinomso omnye komnye kwaye emva koko sizitye ngokwahlukeneyo, njengokuba kwenzeka ngengozi, ngaphandle kwesicwangciso esifanelekileyo.

Ixabiso lezondlo lokutya kufuneka lingafunwa kuluhlu kokutya okusetyenzisiweyo, kodwa kwiindidi zezinto eziqulunqwayo

ezo zinto zokutya. Eyona ngca ixhaphakileyo, ngokwayo, ityebile ngobuninzi bezondlo zayo kunye nengqokelela yonke yenkitha yezitya eziphakwa kwezona zidlo zintle kakhulu. Esi sisigwebo senzuluswazi.

Iinkomfa ezininzi zonyango ziqhubela uthintelo lwezifo apho, emva kokuxoxa iiyure kwizifundo zesibini, abameli abaphambili besayensi yezonyango baqokelela iitafile ezihonjiswe ngokutyebileyo kwizidlo zabo. Emva koko, ukutyeshela ukutya okusisiseko kunye nokulinganisela ngokupheleleyo, okwenziwe kwibhubhoratri emangalisayo yendalo yokuthintela izifo kwaye equka amawaka ezinto eziphilayo, zizalisa izitya kunye nezidumbu ezifayo kunye nezidumbu. Okubi nangakumbi, uninzi lwabo, xa lujonga izondlo zendalo njengezingabalulekanga kangako, lugqibezela inkqubo yalo yesondlo ngekofu nemidiza. Mabandixolele oogqirha ngokungqongqo, kodwa emva kokucamngca okuncinane bamele bavumelane nam ngokuqinisekileyo ukuba le asiyonkqubo ifanelekileyo yezondlo yaye sele lifikile ixesha lokuba bacinge nzulu ngokwenza utshintsho olusisiseko kumasiko akhoyo aphosakeleyo okutya.

Ngaxa lithile kumazwe athile aseAsia, izaphuli-mthetho ezazigwetyelwe ukufa zazityiswa ngokutya inyama ephekiweyo yodwa. Badla ngokufa kwisithuba seentsuku ezingama-28-30, kanti xa kukho indlala epheleleyo indoda inokuhlala iphila kangangeentsuku ezingama-70. Oku kuthetha ukuba inyama ephekiweyo ayipheleli nje ekukutyeni okungekho sikweni, kodwa, ngeetyhefu eziyivelisayo, ngokwenene iyityhefu ebulala umntu ngexesha nje elifutshane.

Kuyaziwa ngokubanzi ukuba abantu abatya kakhulu irayisi ekhazimlisiweyo baxhomekeke kwi-beriberi, ebulala isigulana emva kokubangela ukubandezeleka okukhulu. Ngoku mhlawumbi uphawu olubalulekileyo lwe-beriberi yi-polyneuritis, kodwa oku akukona kuphela uphawu lwesifo; yenye yeempawu ezininzi. Kananjalo ukunqongophala kwevitamin B1 akukuphela konobangela wesi sifo, njengoko kucingelwa ukuba ngokuqhelekileyo. Irayisi epholisiweyo ayinayo nayiphi na ivithamini eyaziwayo okanye engaziwayo. Isonka esimhlophe kwaye, ngokubanzi, onke amalungiselelo



ukusuka kumgubo omhlophe uneempawu ezifanayo kanye nerayisi ekhazimlisiweyo. Kukwanjalo nangeswekile eyenziweyo kunye namafutha acacisiweyo, angabameli benye kuphela okanye enye yamawaka ezakhi ezinomsoco.

Oku kutya kungentla, okwenziwa kukutya okusisiseko somntu otya ukutya okuphekiweyo, zezona zinto zibangela ukufa, kuphela zibulala umntu phantsi kwengubo yorhudo, izifo ezosulelayo, isifo samathambo, igawuthi, isifo sokuqina kwemithambo yegazi, isifo seswekile, iapoplexy, umhlaza nezinye ezininzi. ezinye izifo. Maxa wambi babulala xa benonyaka kuphela, ngamanye amaxesha xa beneminyaka emihlanu, eli-10, engama-50 okanye engama-70 ubudala, kuxhomekeka kumlinganiselo ozalanayo wamacandelo amabini okutya okusetyenzisiweyo (ukutya okuphekiweyo kunye nezondlo ezikrwada) kunye nenqanaba lemfuzo. ukuxhathisa okugqithiselwa emntwini.

Ngenxa yokungondleki kakuhle, kule mihla oomama abaninzi abanalo ubisi lokuncancisa iintsana zabo, yaye abanye babo bondla iintsana zabo ngobisi olomisiweyo, iibhiskithi, isonka esimhlophe neti. Ngokwendalo, umntwana uqala ukumosha nokubhitya. Izibhedlele zabantwana kunye namakhaya eenkedama ehlabathi azele zizigulane ezilolu hlobo.

Kwanele ukunika abantwana abanjalo kuphela iibhubhu ezimbini zejusi yeziqhamo yonke imihla ukuze babe nokuphinda bafumane impilo ngokupheleleyo kwiiveki ezimbini. Kodwa i-dieticians yokutya, engayinaki imfuneko yeziqhamo, yenza zonke iintlobo zovavanyo olubuhlungu kumzimba olahlekileyo womntwana, kwaye emva kokukhupha amathontsi egazi okugqibela kuwo, bazama ukumondla ngobisi olomileyo, inyama ecatshulwayo. , iivithamini ezenziweyo kunye neziyobisi ezahlukeneyo. Ngamanye amazwi, ngokutyeshela ukulungelelana okuvisisanayo kwezakhi zondlo ezibonelelwa ngokukhululekileyo yindalo, baqalisa ukwenza imifuniselo kumzimba obhityileyo waloo mntwana ngokusebenzisa amalungu ambalwa abathe bafumana ngawo ulwazi oluthile kwiilaboratri zabo. Ukuba loo mntwana akakufumani nakuphi na ukutya kwemvelo ngandlel' ithile okanye ngenye indlela, uya kufa ngokuqinisekileyo yaye ukufa okunjalo, ngokwenene, kwenzeka ngamawaka. Kodwa, eyona nto imbi kakhulu, uninzi lweengcali zokutya ezingaziqondiyi azibavumeli abantwana abanjalo ukuba batye isiqhamo esikrwada ngenkolelo yokuba izisu zabo ezibuthathaka aziyi kukwazi ukusetyisa okanye, okona kulungileyo, bawushiya umbuzo wesiqhamo ngokwengqiqo yeso siqhamo. abazali babantwana, malunga

njengobunewunewu obungeyomfuneko obungabalulekanga kangako. Yingqina into yokuba kwizibhedlele ezininzi uya kufumana inyama, iibhiskithi, ubisi olomisiweyo, iswekile, iti, imajarini, irayisi, isonka esimhlophe, iivithamini ezenziweyo kunye namayeza njengoko uthanda, kodwa awuyi kubona isixhobo esinye sokukhama iziqhamo. iijusi, kunye nokuthengwa kweziqhamo akunyanzelekanga nokuba kunyanzeleke. Inqwaba yezidumbu zabantwana zikhutshwa kwezi zibhedlele, kodwa akukho mntu unqwenela ukubamba inkqubo yesondlo esinxamnye nendalo ibe noxanduva kwabo babhubhayo.

Ndibhenela kwiimvakalelo zobuntu zabo bonke oogqirha. Mabawuqwalasele nzulu lo mbandela. Ndibuza bonke abahlohli baseyunivesithi kunye nawo onke amaqumrhu anoxanduva kunye nabaphathiswa bezempilo belizwe ngalinye emhlabeni ukuba baxhalabele impilo kunye nentlalontle yabantu babo okanye akunjalo. Ukuba kunjalo, kufuneka baqalise ukusebenza ngaphandle kokulibazisa. Iingxelo zam aziyontelekelelo nje, kodwa ziinyani ezingenakuphikiswa, endizinikezela kumfundi kungekhona ngenxa yovavanyo lweehagu zeguinea, kodwa ngomzekelo ophilayo wosapho lwam kunye nam.

Eyona ndlela ilungileyo yokuthintela nokunyanga izifo kwangaxeshanye kunyuswe umgangatho wokuphila kukuba isebe ngalinye lezempilo libekele bucala uhlahlo lwabiwo-mali olungakhathaliyo lokusekwa kwamasebe olwazi, ngenjongo ecacileyo yokuzisa isihlewele. umonakalo owenziwe ngokupheka, nangokutya okungenazo iivithamini, ngakumbi isonka esimhlophe, irayisi, inyama, amafutha acacisiweyo, iswekile, iti, ikofu, utywala neziselo ezingezizo utywala. Bafanele ke ngoko babacenge abantu ukuba banciphise ukusetyenziswa kokutya okuphekiweyo kangangoko banako baze bazise utshintsho oluthe ngcembe kwimikhwa yabo yesondlo.

Ngokwemvelo, njengoko onke amadoda engenangqondo, akunakwenzeka ukwenza wonke umntu abe yinkomo ekrwada ngaxeshanye, kodwa kubalulekile ukuba abantu baqhelane nemathiriyeli ekrwada eyiyo yemizimba yabo kwasebusaneni, kufuneka bakhululeke ucalucalulo olugwenxa kwaye oluyingozi, kwaye kufuneka baqonde ukuba akusiyo isuphu yenkukhu, irayisi, i-cutlets, amaqanda kunye ne-beefsteak enika bona kunye nabantwana babo impilo kunye namandla, kodwa ihluma ingqolowa, iminqathe, iitumato, i-nuts, iidiliya kunye njl. Ukuthatha icala lam ngokomzekelo, ngenxa yokutya inyama nokunye ukutya okuphekiweyo kangangeminyaka engama-52, ndandiphelelwe ngamandla yaye ndandingakwazi.

ungenyuki izinyuko ezibini ungaphefumli; kodwa namhlanje, emva kokungatyi ukutya okuphekiweyo iminyaka esibhozo, ndiyakwazi ukubaleka iintaba ngokukhululeka okukhulu.

Andazi ukuba zeziphi na izizathu zenzululwazi kule mihla kumakhaya amaninzi abantwana nakwiindawo zokugcina abantwana babeka iibhokisi zeebhiskithi kubantwana, ukuze bazincede nanini na xa befuna. Iibhokisi zezo zinto ziyingozi kufuneka zitshintshwe ngeengobozi zeziqhamo ezitsha, iminqathe, iikomkomere kunye neetumato ehlotyeni, kunye neziqhamo ezomisiweyo ebusika, apho abantwana kufuneka bavunyelwe ukuba batye ngokukhululekileyo nangokuthanda kwabo ngazo zonke iiyure. yosuku. Emva koko wonke umntu uya kubona ukuba, ngokwemithetho yendalo, abantwana baya kuqalisa ngokuzenzekelayo ukutya iziqhamo endaweni yokutya okonakeleyo, ngaloo ndlela beqinisekisa impilo yabo ngezandla zabo.

Inkqubo yokutya eluhlaza kufuneka yamkelwe ezibhedlele kuzo zonke iintlobo yezigulane kunye noluntu kufuneka baziswe ngeziphumo ezifunyenweyo. Uhlaziyo oluluncedo kakhulu lunokwenziwa kwiindawo zokutyela zikawonke-wonke. Ngaphandle kokuthintela ngokupheleleyo abakhotyoki bokutya "kolonwabo" lwezidlo eziphekiweyo, ezibulalayo njengoko zinjalo, okwangoku, kunokwenzeka ukunciphisa ubuninzi babo ubuncinane ngama-50 ekhulwini kunye nokubuyisela ilahleko ngeesaladi ezintsha kunye ne-compotes eluhlaza, kwaye iintlobo ezininzi zeziqhamo zexesha lonyaka. Ngale ndlela, ukutya akuyi kuba mnandi kwaye kube mnandi kuphela, kodwa impilo yabantu nayo iya kuqiniswa, kwaye ugcino olukhulu luya kwenziwa kuqoqosho loluntu.

Xa uluntu luqhelene neengozi ezenziwa kukutya okuphekiweyo, luya kuzama ukuyiphepha. Kuya kufunyanwa, kwakhona, inani elikhulu labantu abanengqondo abathi, bentywilisela ilizwi lokulutha kwabo, balandele umzekelo wethu kwaye ngokuziqhelanisa nokutya okukrwada ngokupheleleyo baya kuqinisekisa impilo egqibeleleyo yabo kunye neentsapho zabo. Abantu abaye baphelelwa lithemba lokuchacha okanye abaye bagqwethwa kukonakala okungeyomvelo baya kuqonda ukuba, ngokugcinwa ngokungqongqo ukutya okukrwada, kwiinyanga nje ezimbalwa baya kukwazi ukufumana impilo ababesoloko beyiphupha.

Abantu bapapasha iincwadi ezininzi ukubonisa unyango lipropathi zeziqhamo kunye nemifuno eyahlukeneyo, enje ngeediliya, iidati, iiapile, amalungu, itswele okanye iradishes, kunye nokuphuhlisa iindlela ezikhethekileyo zokuzisebenzisa, bazama ukutyala loo misebenzi ngokufana kweenkqubo zesayensi. Ngokwenyani, zonke iintlobo ezityiwayo zezityalo ezikrwada zizondlo ezigqibeleleyo kwaye zineempawu ezifanayo. Kungakhathaliseki ukuba sisiphi isifo umntu ahluphekayo, ayanelisa iimfuno zezinto eziphilayo, alawula imisebenzi yamalungu, abuyisela impilo yesigulane. Inkcazelo ephathelele ezo nyaniso ifanele inikwe uluntu ngaphandle kweendleko, njengoko kububudenge ukufumana nayiphi na imali yelo cebiso.

I-dietetics yomtya ophekiweyo ugcwele ukuphikisana okubulalayo. Kwiimeko ezininzi ukutya okuyingozi kuyacetyiswa njengokuluncedo, ngelixa okubaluleke kakhulu kubonakaliswa njengokuyingozi kwaye akuvumelekanga ngokungqongqo. Oku kungenxa yokuba amava abantu abatya ukutya okuphekiweyo asekelwe kwimiphumo ekhawulezileyo, ebonakalayo kunye nephikisanayo yokutya kunye nezibalo eziphosakeleyo ezenziwe kwibhubhoratri. Izigidi zabantu abamsulwa ziyafa ngenxa yezo zibalo ziphikisanayo neziyimpazamo.

Esona sikhokelo sithembekileyo sisisiseko kunye namava agqibeleleyo okutya okuluhlaza, ngenxa yoko zonke iimpazamo, ukuphikisana kunye nokungaqondi kakuhle okukhoyo kwisayensi yezonyango, ngokubanzi, kunye ne-dietetics ngokukodwa, kuziswa ekukhanyeni kwaye kulungiswe kanye. yabo bonke. Kuyimfuneko ukuphindaphinda imizekelo yaloo mava kude nakude kwaye uqhelanise lonke uluntu ngeziphumo ezifunyenweyo.

### **Olona lwaphulo-mthetho lubi kakhulu ukuqhelanisa usana olusandul' ukuzalwa kwizinto eziphekiweyo**

Xa kubonakala kuye wonke umntu ukuba ukutya okuphekiweyo kungumkhwa ongaqhelekanga, ukuba kungunobangela wazo zonke izigulo zabantu kwaye kukukhobokisa okumasikizi kangangokuba xa umntu esiba lixhoba lokungazisoli, ixhoba alifane likwazi ukukhululeka. ngokwakhe ekubanjweni kwayo kwakhona. Liliphi ilungelo analo umntu onengqondo yokulingenisa kumzimba we

ngomntwana omsulwa ozelwe ngezandla zakhe? Unalungelo lini lokudlakaza amalungu osana lwakhe oluncinane ngokutya okutshileyo, okutshatyalaliswayo, kwabulawa emlilweni? Ngaba asilolona lwaphulo-mthetho lungenalusini, ngaba enyanisweni asikokubulala, ukubulawa kwabantu ngenkohlakalo? Mna ngokwam ndibulele abantwana bam ababini endibathandayo ngezandla zam ngaloo ndlela kwaye ndiyabazi ubungakanani bolwaphulo-mthetho.

Enyanisweni, bonke abazali abanomlutha wokutya bangama-filicides. Okwangoku kwinkulungwane akukho mntu ufa ukufa kwemvelo. Bonke abantu abafayo ngumphumo wezifo ezibangelwa kukutya okuphekiweyo, yaye abantu abafundisa abantwana ukutya okuphekiweyo ngabazali babo. Abazali abatya ukutya okuphekiweyo bamele baqonde ngokupheleleyo ukuba imbopheleleko yaso nasiphi na isigulo nesigulo ebantwaneni babo isemagxeni abo ngokugqibeleleyo. Bamele bawuhlolisise nzulu lo mbandela ngaphambi kokuba bazingise kwikhondo labo eliphosakeleyo. Isiseko sawo wonke umhlaza okanye isifo sentliziyo sibekwe ngeqhekeza lokuqala lokutya okuphekiweyo olunikwa usana, naxa isifo senza ukubonakala sisebudaleni obukhulu.

Kusenokuthiwa kunzima kubantu abakhulileyo ukuvinjwa ngokupheleleyo ukutya okuphekiweyo. Ke ngoko, mabazingise kwimikhwa yabo eyingozi, baneliseke ziintliziyo zabo. Kodwa yintoni ebanyanzelayo ukuba batshise izinto ezisisiseko zomntwana oselusana, batshabalalise, bazithintele ezona zinto zibalulekileyo kubo, baziguqule zibe zizinto eziyingozi baze bazinike umntwana? Le ndlela yokuziphatha ingenabantu ebantwaneni abamsulwa, obu burhalarhume, kufuneka bupheliswe ngokuqinisekileyo.

Akukho mgaqo wenzululwazi othintela umzali ekubeni anike umntwana wakhe ingqolowa ehlumayo endaweni yesonka esimhlophe, irayisi ekhazimlisiweyo okanye imacaroni; iijusi ezintsha zeminqathe, iiofenji, iidiliya kunye namaapile endaweni yobisi olomileyo; iziqhamo ezikrwada endaweni yecompote; iwalnuts, iialmonds, iimbotyi ezihlumayo neeetyisi endaweni yenyama namafutha. Ngokutya ukutya okukrwada umntwana uphila ubomi obusempilweni, obonwabileyo, obude, ngoxa okunye ukutya kumkhokelela kwizifo nokufa ngesiquphe. Unokuqiniseka ukuba umntwana unqwenela ukutya okukrwada ngomphfumlo wakhe wonke. Unyanzelisa ukuba afumane imathiriyeli ekrwada kwimeko yazo kwaye unelungelo elingenakuphikiswa kubo.

Ugqirha okanye umzali ongenangqondo nesazela ufanele enze ngokuvisisana noko, ngaphandle kokuthandabuza nokuncinane.

Xa kwisithuba seenyanga ezintathu okanye ezine izitho zomntwana ziqala ukuze asebenze ngokungaqhelekanga, ugqirha ongaboni kakuhle umisela iindidi ezimbini okanye ezintathu zeevithamini ezenziweyo endaweni yamawaka ezinto eziye zatshiswa emlilweni, okanye ubukhulu becala ucebisa, njengoluhlobo lweyeza, ezimbalwa ezilinganisa amacephe eziqhamo. Juice, ngaloo ndlela ephumle isazela sakhe nesabazali bomntwana. Kutheni umntwana kufuneka ahlupeke ngenxa yokungabikho kwevithamini, ukuba ngezandla zakhe unina akabhubhisi iivithamini ezikhoyo kukutya kwendalo?

Masivale amehlo ethu okomzuzwana kwaye sibe nomfanekiso kuthi kuko konke ummangaliso owenziwa yindalo. Nje ukuba singenise ukhozo olunye lwengqolowa kumzi-mveliso womzimba womntu ngomlomo, i-organism ithatha loo ngqolowa, iwaphule kwaye isasazeke kuwo wonke umzimba. Amawaka ezinto ezahlukeneyo ezixinaniswe kolokhozo luhamba macala onke kwaye nganye iyahamba iyokwenza umsebenzi wayo. Ke, izakhi ezahlukeneyo zezondlo kwinkozo yengqolowa zenza amashumi amawaka emisebenzi eyahlukeneyo kwaye ziqhube imisebenzi yebhayoloji yendalo ngaphandle kwesiphoso okanye isiphene.

Kodwa kwenzeka ntoni xa singenisa esiswini iqhekeza le isonka esimhlophe? Ibeka ngokungenanjongo isisu ukuba sisebenze; iyatshiswa ize ijike ibe bubushushu obungenamsebenzi, okanye, okona kulungileyo, iye kongeza izitena ezimbalwa ezingenaludaka okanye amatye kwiiseli ezithile ezingenamsebenzi nezingenaxabiso. Intliziyo yomntu otya ingqolowa iqinile, yomelele njengokhozo; kanti yona intliziyo yomntu otya isonka esimhlophe ithambile, injengesonka esidlwayo. Ukuza koku, nikela ubungqina ngenani elihlala likhula lokungaphumeleli kwintliziyo.

Ukuba ngommangaliso othile umhlaba wonke ubuyela ezingqondweni namhlanje kwaye bamkele isiqhelo sokutya ekrwada, ngaphandle kwamatyala athile ahambele phambili kakhulu kwizifo zabo, akuyi kubakho kufa ngequbuliso kumashumi amathathu okanye amane eminyaka ezayo, de babe badala.

abantu bafikelela kwiminyaka yobudala egqithisileyo. Njengokuba kunjalo, ukufa okubangelwa kukutya okuphekiweyo kudlula izihlandlo eziliqela ezo zenzeke kwezona mfazwe inkulu.

Egameni lakhe wonke umntwana ongenakuzinceda, ndiphinda ndibhenele kuzo zonke izazinzulu, amadoda emfundo, iinkokeli zezizwe, amasebe ezempilo, abazali namadoda anobubele ehlabathini lonke ukuba aphelise ngoko nangoko olo lwaphulo-mthetho loyikekayo olujoliswe kubantwana abancinane. Ukulibaziseka kwemihla ngemihla kuxabisa amawaka abantu abamsulwa. Abantu abakhulileyo bakhululekile ukuncama ubomi babo kulonwabo olubulalayo lokutya okuphekiweyo baze ngaloo ndlela bazibulale, kodwa ngubani obanike ilungelo lokubulala abantwana babo abahlwempuzekileyo, ngakumbi njengoko oko kutya, kude nokubanika naluphi na ulonwabo, kukwanelisa kuphela abantwana abanezotho? Akukho ngqiqweni ukuthetha ukuba xa umntwana ekhula uya kubona abanye besitya aze yena ngokwakhe afune ukutya. Okokuqala, i-barbarism efana nokutya okuphekiweyo ayikwazi ukuhlala ixesha elide kwaye sinokulindela ngokuzithemba uloyiso lwangethuba lokutya okukrwada. Kwakhona kukho izigidi zabantu ezibubonayo ubukhoboka botywala okanye ubukhoboka beziyobisi zabanye, kodwa bazigcine bekhuselekile kwimikhwa enjalo.

Umntwana wam sele ena 6 years

*(Oku kubhekisa kowe-1963, xa kwabhalwa eli candelo lale ncwadi)* kwaye yena uyakwazi ukuqonda yonke into; uyakubona ukutya okuphekiweyo kutyiwa ngabanye abantu, kodwa yena ukruqukile kuko ngomphfumlo wakhe wonke. Liliphi ikhoboka leopium elifundisa umntwana walo oselusana ukuba afumane umkhwa weziyobisi kwasekuqaleni?

Yiyiphi ingqiqo ephembelela indoda ukuba inikele ngonyana wayo ize imenze abe liqabane langaphambili kwimikhwa yakhe eyenyanyekayo ukuze avumele kwaye aqhubeke ekhobokisa? Abazali mabaqale bakhulise umntwana osempilweni ngokwemithetho yendalo baze ke, akuba ekhulile, balishiyele ikhondo lakhe lezenzo zexesha elizayo ngokuthanda kwakhe, kanye njengokuba besenza kubo bonke obunye ububi.

Emva kokufunda le migca akukho mzali unengqondo unokuthi athethelele kwinto yokuba abanye abasemagunyeni banike iingcebiso ezahlukeneyo. Ukuba uyazingisa ekutyesheleni ilizwi lenyaniso, ufanele athwale uxanduva lokuyonakalisa impilo yomntwana wakhe nokujongela phantsi ikamva lakhe. Umntu kufuneka angabinasona sigqibo sisisiseko sokuthatha indawo ye-10,000 yezinto ngezinto eziziro, iiseli eziphilayo ngeeseli ezifileyo, izinto ezilungelelanisiweyo ezilungelelanisiweyo ngezinto eziwohlokileyo, zendalo.

isondlo ngezondlo ezingezozendalo, ingqolowa ehlume ngesonka esimhlophe, iertyisi eziluhlaza ngenyama, kunye neziqhamo ezitsha ngejam.

## **lingcali zebhayoloji zeGastrolatrous kufuneka zingqine ukuba iNdalo inakho Wenza impazamo ngokungasibonisi ngokutya kwi Ilizwe Eliphekiweyo**

Ndibhenela esidlangalaleni kuzo zonke izazinzulu ukuba ziqinisekise iimbono zam kwaye zibhengezwe kwihlabathi liphela, okanye zibonise ukuba xa ukutya kwemvelo kutshiswa, akukho lahleko eyenzekayo kwizakhamzimba zazo okanye kwiziqulatho zamandla; akukho kufa kwenzeka kwiiseli zemifuno ephilayo kwaye akukho tshintsho lwenzekayo kumgaqo-siseko weeathom. Bamele babonise ngakumbi ukuba ekudalweni kwezondlo kumzimba womntu, ukuqola yenze impazamo ngokungasibonisi ukutya kwindawo "ehlanjululweyo", ephekiweyo okanye etshisiweyo, ukuba imisebenzi eyenziwa kwiifektri nasezikhithini. ngamanyathelo enzululwazi ajolise ekulungiseni iimpazamo zendalo kunye nokuba iivithamini ezenziwe ngabantu zinexabiso lesondlo esikhulu kuneevithamini ezifumaneka kwindalo. Xa bengaphumeleli oko, kufuneka bavume iimpazamo ezimbi ezenziweyo ukuza kuthi ga ngoku kwaye, bayeke ukutya okuphekiweyo kube kanye, kufuneka bazimele kubulumko bendalo iphela kwaye bayeke ukuphazamisa ukwakheka kokutya kwindalo okudalwe yindalo yoMhlaba. Abo bazijonga njengabatya inyama mabadle inyama yabo, ukuba banako, intsha kwaye iphelele, njegezilwanyana ezitya inyama, ngaphandle kokubulala iiseli zayo okanye ukuwohloka nangayiphi na indlela.

Asinalungelo lokuphazamisa isidima semathiriyeli ekrwada edalwe yindalo kumzimba womntu xa, ngazo zonke iindlela zenzululwazi esinazo, singenako ukudala eyona nto incinci iphilayo eneseli enye; xa, ngoncedo lwazo zonke izakha-mzimba ezaziwayo kuthi, asikwazi ukondla i-organism eyenziweyo kwaye siyigcine iphila ixesha elide; kwaye xa siye saphumelela kancinane ekuqondeni iwaka lenxalenye yezinto ezikokhozo lombona. Kuyinyani ukuba uphando oluninzi luye lwenziwa kwaye inkqubela ebonakalayo yenziwe malunga nokuqatshelwa kwezondlo ezahlukeneyo kwaye ngenxa yoko uninzi lwezondlo ezibalulekileyo.



Amalungu sele efunyenwe, kodwa zonke ezo zinto zifunyenweyo azinakuba nentsingiselo enkulu kunokuveliswa kweesathelayithi ezenziweyo. Umahluko phakathi kweevithamin ezenziweyo kunye nezakhamzimba eziqukunqa ukhozo lombona ukwindlela efanayo nomahluko phakathi kweesathelayithi ezenziwe ngumntu ezenziwe ngumntu kunye nezidalwa zasezulwini ezenza inkqubo yethu yonke yegalaksi. Izazinzulu ezenza iisathelayithi ezenziweyo, nangona kunjalo, azize zicinge ukuba ziya kuyitshabalalisa iminye esele ikho kwaye endaweni yayo ngamaqumrhu aphakathi kweenkwenkwezi ezisandul' ukuyilwa ngokwazo.

Eyona nto sinokuyenza kukufundisisa ngenyameko imithetho yendalo ukuvula kwezinto eziphilayo zezilwanyana kunye nemifuno. Kodwa, phantsi kwayo nayiphi na imeko, kufuneka siwuhlehlise umsebenzi wendalo kwaye emva koko sizame ukuwenza kwakhona ngoncedo lweencindi zamadlala alusizi kunye neevithamini ezenziweyo.

Xa sibeka iqhekeza lezambane okanye umongo kwibhotela kwaye siqala ukuqhotsa, siqala inkqubo yokutshatyalaliswa kwayo ukususela kumzuzu wokuqala. Ngoko nangoko iqalisa ukurhabula, ukushwabana, ukuba mdaka emva koko yome, kwaye ukuba siqhubeleka nomsebenzi ixesha elide, iyatsha kwaye ijike ibe luthuthu. Elo vumba liyolisayo linyumbaza iimpumlo zethu livumba lezona zinto zibalulekileyo zokutya kwendalo, ezisihlekayo izivamvo zethu ziphele emoyeni.

Amagama athi "ukupheka" kunye "nokubhaka" akufuneki asetyenziswe kwintsingiselo ye ukulungisa, ukwakha nokuphucula, njengoko bezisetyenziswa kude kube ngoku; kufuneka baqeshwe, kunoko, ukuhambisa ingqiqo yokonakalisa, ukutshabalalisa, ukutshisa, ukubulala okanye ukutshabalalisa, kuba ngaloo misebenzi sitshabalalisa izinto ezibaluleke kakhulu ezibaluleke kakhulu kumzimba wethu kwaye ngoko senza olona lwaphulo-mthetho lubi eluntwini. .

## **Usana luyayicekisa incasa yokutya okuphekiweyo, Nto leyo Kubonakala kunomdla kuphela kwikhoboka lokutya, kanye njengokuba I-Opium ibonakala ikholisa i-Addict yeziyobisi**

Abantu abanengqondo elula basenokucinga ukuba bekuya kuba bubukhohlakali ukuhlutha izinto abantwana bolonwabo olufumaneka kwincasa yokutya okuphekiweyo. Enjalo

abantu bafanele baqonde ukuba enyanisweni, ukutya okuphekiweyo akunancasa kwaphela; zibonakala zinencasa kuphela kwikhoboka lokutya, kanye njengokuba iopium ibonakala ikholisa ikhoboka leziyobisi. Ukuza kuthi ga ngoku akukabikho mntu usixelela le nyaniso ilula, kuba ukusukela kudala akukho mntu uye wakhululeka kubukhoboka bokutya.

Amalungu omtwana osandul' ukuzalwa aqhelaniswa nokwakhiwa kokutya okukrwada kuphela. Usana luzithanda kakhulu iziqhamo nemifuno ekrwada.

Utya, ngolwaneliseko olukhulu, iinkozo ezikrwada, iitapile, iimboty, i-aubergine, ii-ertyisi eziluhlaza kunye neelentile, ezincasa kamnandi kuye, kodwa azimcaphukisi umntu otya ukutya okuphekiweyo.

Umntwana omncinane akafumani lonwabo kwaphela kwincasa yokutya okuphekiweyo; uyazonyanya kwaye uyaziphepha ngomphefumlo wakhe wonke kwaye ubuhlungu kakhulu ukuba akuginye oko kutya okungekho ngokwemvelo. Kodwa umzali olihlwempu, onengqondo ephangaleleyo akayiqondi le nto. Ukhokelwa kuphela likhoboka lakhe kwaye, kwixhala lakhe lokondla umntwana kakuhle, uhlala enyanzela oko kutya kubi emqaleni wakhe kangangokuba amjike umntwana abe likhoboka eligqibeleleyo, ngaloo ndlela esonakalisa impilo nolonwabo lwakhe.

Kwiminyaka embalwa yokuqala yobomi bakhe, umntwana uqhuba kakubi ukulwa nokutya okungekho kwendalo. Oku kubonakala kwizigulo ezininzi zabantwana kunye nokuphazamiseka kwesisu rhoqo apho abantwana babandezeleka khona, kunye nezinga eliphezulu lokufa kweentsana. Usana lusanda kwakhiwa, umzi-mveliso ogqibeleleyo. Akanakuze agule ukuba sibonelela ngezondlo zemvelo kwimisebenzi eqhelekileyo yezondlo zamalungu akhe.

Ukwamkelwa kwendawo yonke kwe-raw-veganism kuphela kwendlela yokukhulula bonke uluntu kwisiqalekiso sezifo kube kanye. Ukusasazwa kokutya okuluhlaza kufuneka kuqale kubantu abagulayo, abantwana abasandul' ukuzalwa, abantu abanikwe amandla kunye nobulumko obuyimfuneko, kunye nabazali abanengqiqo babantwana abatya ukutya okuluhlaza, abaya kunyanzeleka ukuba bakhuphele ngaphandle kumakhaya abo yonke imizila yokutya okungcolileyo ukuze bangababeki isilingo endleleni yabantwana babo. Eli xesha lokuqala lokuzila ukutya okuphekiweyo ngokuzithandela liya kuhlala de kube yimini apho abasemagunyeni baya kuza

lingqondo zabo, kwaye baya kugqiba ukubhengeza ukutya okukrwada okusisinyanzelo, ngaloo ndlela kunyanzeliswa intando elumkileyo yendalo phezu kwabantu abangazi nto, abangayalelwanga. Kuya kufika ixesha apho ukutya okukrwada kuya kwesamela ehlabathini lonke. Kwelo kamva lisikelelekileyo, ukupheka kuya kwaziwa njengolwaphulo-mthetho.

Ubunzima ekucingelwa ukuba bupheliwe ngokukhawuleza umkhwa wokutya okuphekiweyo akumele bube sisingxengezo sokukhanyela umonakalo owenziwe kuko. Akukho mntu uzama ukuthethelela ubusela, ukuphanga nokubulala, nangona khangе kube nokwenzeka ukuphelisa ezi zibetho zimbi kuluntu.

Inqaku elibalulekileyo kukuba izazinzulu zivume ngokomgaqo kwaye zibhengeze kuluntu ukuba ukusebenza kokupheka ukutya akulunganga, akuyondalo kwaye kuyingozi, kwaye ngunobangela othe ngqo wezifo. Umbuzo wesibini wokwenza ukutya okukrwada kwisenzo sokwenyani unokuyekwa kwikhondo leziganeko ezilandelayo.

Ukutya okuphekiweyo kuye kwazala ngokulandelelana ukukhotyokiswa kokutya, izifo, isayensi yezonyango kunye nekhemesti. Eyona njongo iphambili yenzululwazi yezonyango kukulungisa nokuhlaziya amalungu awonakeleyo naxananazileyo omntu. Endaweni yenzululwazi yezobugqirha, umntu otya ukutya okuluhlaza unesayensi okanye impilo yakhe, injongo yayo kukuthintela ukuwohloka okukhankanywe ngasentla kunye nokuqinisekisa ubomi obunempilo, obonwabileyo, obude kunye noxolo kwizizukulwana zangoku nezizayo. Zonke izifo zibangelwa ukuphulwa kwemithetho yendalo. Ukutya okukrwada kunyanzela abantu ukuba bayihloniphe loo mithetho.

## **Ukuziqhelanisa nokutya okukrwada kuSapho lwam**

Inyaniso yokuba kwiminyaka engama-60 ndiyakwazi ukubhala le migca kungenxa ukutya ekrwada. Kwiminyaka esixhenxe okanye esibhozo eyadulayo intliziyo yam yayikwimeko embi kangangokuba ukubetha kwentliziyo kwabonakala kuyinto engenakuphepheka. Ndandidla ngokuphefumla ukunyuka izinyuko ezimbalwa; Ndandingenawo amandla okuphakamisa ibhakethi lamanzi. Ukuqunjelwa, ukuqunjelwa, ukubetha kwentliziyo, ukuphuthelwa, intloko ebuhlungu, iingqumba, igawuthi, isifo sokuqina kwemithambo-luvo, uxinzelelo lwegazi oluphezulu, i-tachycardia, ibronchitis engapheliyo, i-hemorrhoids kunye nengqele ehlala ihleli ibingamaqabane obomi bam ixesha elide elidlulileyo. Ndibulela ukutya okukrwada ndiye ndohlukana nazo zonke ezo ngxaki. Ndehlise ngokusisigxina uxinzelelo lwegazi lwam ukusuka kwi-18-20 ukuya kwi-13, kunye nesantya sam se-pulse ukusuka kwi-80-90 ukuya kwi-58-60. Ngaphandle koph

Ndiyakwazi ukuhamba ukuya eTajrish nokubuya (umgama oziikhilomitha ezingama-24) ngeeyure ezine, ndinyuke iintaba njengebhokhwe, ndiphakamise iisutikheyisi ezinzima phezulu kwizinyuko kwaye xa ndinexesha ndithatha uhambo lweekhilomitha ezili-12 njengesiqhelo semihla ngemihla. Mna, owathi ngaxesha lithile waphathwa yi-bronchitis engapheliyo kwaye ndalaliswa ngumkhuhlane izihlandlo ezininzi ngonyaka njengesiqhelo, andizange ndibenomkhuhlane oqhelekileyo kule minyaka imbalwa idlulileyo kwaye bendilala kwindawo evulekileyo unyaka wonke. ebusika nasehlotyeni, ngaphandle koloyiko oluncinci nokubanda okanye iintsholongwane.

Kwiminyaka eyadlulayo, ndahlaselwa yigawuthi eqatha kangangokuba ndandingakwazi ukuyibamba amalungu ozwane lwam olukhulu; namhlanje ndiyakwazi ukuwajija ngamandla am onke ngaphandle kophawu oluncinci lwentlungu. Kuphi ehlabathini apho kuye kwafunyanwa iziphumo ezifanayo ngeatophan, iACTH, idigitalis, ibromides, i-iodine, iiaspirin, amayeza okubulala iintsholongwane namanye amawakawaka amanye amayeza?

Intliziyo esebenza ngomyinge wama-58 ebetha ngomzuzu inokulindeleka ngokuzithemba ukuba iqhubeka isebenza iminyaka emininzi ngaphandle kokuba sengozini yestroke. Ngaphantsi kweemeko eziphekiweyo zokutya ezifana nokuwa kwisantya se-pulse kwenzeka kuphela xa intliziyo ibuthathaka, kodwa kwimeko yam isiphumo sendalo esiqhelekileyo ekusebenzeni kwamalungu am okugaya.

Kubaluleke kakhulu ukuba ngalo lonke ixesha ndizama ukulayisha ngaphezulu isisu sam ngokuphindwe kaninzi ubuninzi obuqhelekileyo bokutya kwendalo, azihlali esiswini ixesha elide, kodwa zidlulele emathunjini kanye kwaye ziwushiye umzimba kwiiyure ezimbalwa, ngaphandle kokuhamba. Nakuphi na ukubola kwaye ngaphandle kokuvelisa ukuphazamiseka kokutya okuncinci okanye ukundibangela nakuphi na ukungonwabi. Phantsi kwale meko, izinga lokubetha kwentliziyo yam linyiswa ngokungekho ngaphezulu kwezine okanye ezintlanu ukubetha ngomzuzu, ngelixa ndizama "ukuzanelisa" ngokutya okuphekiweyo "njengomntu oqhelekileyo," intliziyo yam ibetha ngokukhawuleza ukuya kuma-85-90. kwaye kuthatha iintsuku ukuba isisu sam siphinde siphinde sivakalelwe kukuba lula.

Ndikunye nam, ndikhulisa umntwana wam wesithathu njengomntu othanda ukutya. Sele iligatyana elineminyaka esixhenxe ubudala, kodwa akazange afake nentwana yokutya emlonyeni wakhe. Impilo yakhe ke

umfuziselo wemfezeko. Ngoku ndiyawubona umahluko omkhulu okhoyo phakathi kwabantwana abatya ukutya okukrwada nabantwana abatya okuphekiweyo. Kulula ukukhulisa ikhulu labantwana abatya ukutya okukrwada kunomntwana omnye otya okuphekiweyo. Ubani akaze abe nalo ithuba lokuzikhathaza ngezigulo zabantwana ezinjengokugodola nokubanda, isifo sorhudo nokuqhina, okanye ingxaki ngokutya komntwana kakhulu okanye kancinane kakhulu. Wonwabile njengelark kwaye nanini na enqwenela ukuya etafileni aze azincede ngayo nantoni na athanda ukuyitya. Uyadlala, acule kwaye adanise imini yonke ngaphandle kokukhala okanye i-caprices, ngaphandle kokukhala, ngaphandle kokubangela inkathazo kwabo bamngqongileyo. Ulala kanye ngentsimbi yesi-8 ngokuhlwa yaye, emva kokuba eziculele imizuzu embalwa, uyawavala amehlo akhe aze alale okokoko de kube yintsimbi yesi-6 kusasa. Ngaphezu koko, eyona nto iphawulekayo kukuba emva kweenyanga ezimbalwa zokuqala sinokukhumbula izihlandlo ezithathu okanye ezine kuphela xa eye wavuka ebusuku. Ubuthongo bakhe bunzulu yaye bulungile kangokuba akukho ngxolo nantshukumo imbangelayo ukuba avuke.

Xa abanye abantwana abakwisikolo sabantwana abancinane behleli kwitafile yabo yesidlo sakusasa ukuze bafumane isonka nesonka samasi, isonka nebhoto, amaqebengwana, njl.

Xa sitelele izihlobo, ujonga ngokungakhathali ngokupheleleyo kwezo tafile zeti zigcwele kakhulu apho abantu bazihlalisa khona kwaye "bonwabele" zonke iintlobo zeepasti kunye neelekese. Akakhe afune, nangenxa yokufun' ukwazi, ukungcamla nayiphi na kuzo. Kungale ndlela ke apho bonke abantwana abatya ukutya okukrwada kufuneka bakhuliswe.

Umfazi wam, endingazange ndinyanzelise iibono zam kuye ngokuthe ngcembe ukutshintsha inkqubo yakhe yesondlo ngenxa yomntwana kunye nempilo yakhe, ngoku ungumntu othanda ukutya ekrwada kwaye wanelisekile yimeko yakhe. Okokuqala, wayiyeka yonke inyama waza wanciphisa izitya eziphekiweyo ezingenanyama zibe zimbini okanye zibe mbini ngeveki. Njengoko umntwana ekhula kancinci, ezi zatshintshwa ngamazambane ambalwa abilisiwe athathwe ngamaxesha athile. Ekugqibeleni, nabo banikezela ngokupheleleyo xa ngenye imini umntwana wabuza, "Livela phi elo vumba libi, Mama?" Emva koko wathabatha kuphela isiqwenga esicekethekileyo sesonka esipheleleyo awayesidla ngamanye amaxesha kunye nama-walnuts, engabonwa ngumntwana.

ke ngoko, azikhwebule kuko konke ukutya okuphekiweyo. Kwaye konke oku kwafezwa ngaphandle kobunzima obuninzi, emva kokuba isigqibo senziwe ngokunyanisekileyo. Xa kungekho vumba lokutya okuphekiweyo endlwini, ukutya okukrwada kuba yinto elula kakhulu. Le yindlela efanele ilandelwe ngabo bonke abo bazali bayixabisayo impilo yabo nababathandayo abantwana babo.

## **Yonke imikhwa emibi yomntu isisiphumo sokuphekwa Ukutya**

Ukutya okukrwada kuya kukhupha ngaphandle kwebala lemidlalo yonke eminye imikhwa enjengokunxila, ukutshaya icuba, ukukhotyokiswa ziziyobisi kunye nokungabi namdla. Le mikhwa ayisayi kuphinda ikhapse ukutya okukrwada. Le mikhuba zisathelayithi zokukhotyokiswa kokutya.

Ngoloyiso lokutya okukrwada, uxolo oluhlala luhleli luya kumiselwa ekugqibeleni ehlabathini naphakathi kwezizwe. Zonke izenzo zolwaphulo-mthetho, inzondo, ubutshaba, ikratshi, umona kwaye, ngokubanzi, yonke imikhwa emibi yomntu yinzala yokutya okuphekiweyo. Ngokuyekiswa kokutya okuphekiweyo inkano yamadoda iya kuthomalalisa, iingqondo zabo ziya kuphucuka kwaye ubomi buya kuba lula kangangokuba amadoda akasayi kunyanzeleka ukuba akrazule inyama yomnye okanye athengise izazela zawo ngenxa yesiphithiphithi sokutya.

## **Ukuqonda kokutya kufuneka kukhawulelwe kwi Ukutshintshwa kweSondlo esingekho ngokwemvelo yiNdalo Indlela Yokutyisa**

Ukutya okukrwada ngokupheleleyo kuphela kwendlela yokukhulula uluntu kwizifo. Isiqingatha-imilinganiselo ayizange inike kwaye ayiyi kunika nayiphi na imiphumo. Phantsi kweemeko zangoku zokuphekwa-ukutya zonke izibalo ezamkelweyo zexabiso lezondlo zokutya ezithile kufuneka ziphathwe njengento engekho. Kungakhathaliseki ukuba sisiphi na isifo, xa kuxoxwa ngombuzo wokutya kufuneka sicinge kuphela ngokuluhlaza kunye nokuphekiweyo, okwendalo kunye nokungaqhelekanga, okucekileyo kunye nokuthotywa. Izindululo ezenziwa yonke imihla kunomathotholo, kumaphephandaba kunye nangezinye iindlela ezahlukeneyo malunga nokusetyenziswa kweevithamini ezithile, iiminerali kunye neeproteni, kunye nolwazi olunikezelweyo malunga neekhalori zazo, ziphelele.

ayinakwenzeka, ayinaxabiso kwaye iyingozi, ngakumbi xa isekelwe ekusebenziseni iziyobisi kunye nokutya kwezilwanyana.

Xa siqwalasela iipropathi zezinto ezinomsoco ngamnye, akufuneki sizixhalabise konke konke malunga nokuba zeziphi iivithamini ezithile okanye ezinye izinto ezikhoyo kwisondlo esithile. Bubukho obungaguquguqukiyo bazo zonke izakhi ezahlukeneyo emlonyeni ngamnye wokutya ekufuneka kube sisinyanzelo. Kufuneka, ke ngoko, silumke ukuba akukho namnye wabavoti ungekhoyo ekutyeni esikutyayo. Oku kunjalo xa sisitya nakuphi na ukutya kwemifuno ekrwada, kanti ekutyeni okuphekiweyo kungabikho ngamawaka.

Kangangeenkulungwane ekupheleni, amawaka eengcali zenze i-dietetics isifundo sabo esithile. Kodwa njengoko baye banikela ingqalelo kwiingxaki zesibini kuphela yaye bengawucingeli umonakalo owenziwe ngumlilo wasekhitshini, abaphandi babo baye basilela ukuvelisa iziphumo ebezingwenelekayo yaye, okubi nangakumbi, ngenxa yobuninzi bokuphikisana kwazo, baye baba yintlekele eluntwini. . Kwanabo batya imifuno, ekusenokwenzeka ukuba bagqalwa njengabona bantu banenkqubela phakathi kwabo, abapheleli nje ekunyamezeleni umonakalo owenziwa ngumlilo, kodwa baye banyamezela nokusetyenziswa kwesonka esimhlophe neswekile esulungekileyo, engenazo zonke izinto ezibalulekileyo. Nangona kunjalo, kufanele kuvunywe ukuba ekoyisweni kwabantu abasebenzisa imifuno, abantu abatya imifuno badlule eyona ndlela ingumnqantsa. Elona nyathelo linzima kukuzikhwebula enyameni, emva koko ukutshintshwa kokutya okungenanyama ngokutya okukrwada linyathelo nje elincinane, nangona kungeli nyathelo lincinane ukuba bafikelele usukelo lwabo lokugqibela. Ngoko ke, kulindelekile ukuba abo batya imifuno bazo zonke iintlobo zoluvo baya kwamkela imigaqo yokutya okukrwada baze baqokelele ndawonye phantsi kwebhanile enye, ukuze babeke isiseko sobo bomi bumnandi obusoloko buliphupha lolu

Njengengcali kwi-dietetics, udumo olukhulu luphumelele eMelika nguG. Hauser. Kodwa noHauser, oqhubela phambili njengoko ethelekiswa nezinye iingcali zokutya, akawuthatheli ngqalelo umonakalo owenziwe ngokupheka kwaye ngoko uzama ukubuyisela umonakalo owenziwe ekhitshini ngokusebenzisa imimiselo. Makhe sicinge okomzuzwana ukuba icebiso lakhe

inokusebenzela injongo ethile. Kodwa uphi umsebenzi, umsebenzi wasefama okanye umntu oqhelekileyo esitratweni ukuze afumane imali eyiwaka leedola ekufuneka eyihlawule ukuze afumane ulwazi malunga nokuba ingakanani imolasi emnyama ekufuneka ayithathe kusasa, ingakanani igwele ngokuhlwa. , okanye mangaphi amawaka eeyunithi zevithamini ethile afanele aziginye yonke imihla?

Le asiyondlela ilungileyo. Kuyimfuneko ukuqhelana ngokupheleleyo ihlabathi ngokucokisekileyo kangangoko kunokwenzeka ngezinto ezidityanisiweyo ekrwada kumzimba womntu, ukutshintsha kakhulu imikhwa yangoku yesondlo kunye nokuyeka iingcebiso zezidlo ezithile kunye neevithamini zomntu ngamnye.

Amadoda enzululwazi ayazi ukuba akukho mntu utya ukutya kuphela isonka, irayisi epholileyo okanye inyama onokuba nethemba lokuphila ixesha elide. Kodwa umntu oqhelekileyo akakwazi oku. Ngokoluvo lwakhe, oko kutya kunika isondlo esibalaseleyo. Sinokuqinisekisa njani ukuba phantsi kwamandla eemeko okanye ngenxa yengcinezelo yobuhlwempu ubani akanakuzondla yena nabantwana bakhe ngobudenge ngoko kutya yaye akayi kuzonakalisa ngenxa yoko? Kwanesona sazinzulu sibalaseleyo, esiwaziyo wonke lo mbandela, asikwazi ukumelana nokunyoluka kwaso yaye sitya kakhulu kwezo zinto ziqalekisiweyo kangangokuba sizibulale ngokuthe ngcembe kodwa ngokuqinisekileyo, size sizibulale ngokukhawuleza kakhulu. umhlaza okanye isifo sentliziyo. Akwanelanga, ke ngoko, ukusasaza nje ezi ngcamango ezincwadini; kuyimfuneko ukudibanisa izitho ezifanelekileyo zombuso ukuze kufakwe utshintsho olusisiseko, olucwangcisiweyo kwimikhwa yesondlo yabantu. Amanathelo asebenzayo kufuneka athatyathwe ukunciphisa kancinci kancinci inkcitho enkulu yesondlo kunye nokukhuthaza ukutyiwa kokutya okukrwada nokungangcoliswanga. Eyona njongo yokugqibela yalo lonke uhlobo lokutya kukutya okukrwada, xa igama elithi "ukutya" liphelelwa yintsingiselo kwaye linika indawo ibinzana elithi IZONDLO ZEMVELO okanye IZINTO EZINGAKUMBI EZIQHELEKILEYO KUMZIKO WABANTU.

**Ukusetyenziswa kweeVithamini ezenziweyo kunye neeMinerali kufuneka zibe**

**Kumisiwe**



Izixa ezizalanayo zezakha mzimba kukutya kwendalo zahluka kakhulu, ngengqiqo yokuba xa kuthalekiswa nemiligram enye yecandelo elinye kusenokubakho iwaka lemiligram yesinye sesibini kunye nesinye kwisigidi semiligram yesinye kwisithathu. Kodwa icandelo elinobunzima besiqingatha sesigidi semiligram liyimfuneko kumzi-mveliso womntu kanye njengalowo unobunzima bemiligram enye. Ngoku, ngexesha lokupheka ngokuchanekileyo ezo ziqulatho ezikhoyo kwiimpawu ezincinci kuphela ezitshatyalaliswayo kwimeko yokuqala.

Omnye usenokuzibuza ukuba kutheni umzi-mveliso wabantu uneziphene ngolo hlobo ungayeki ukusebenza ngaxeshanye, njengoko ubuya kwenza umzi-mveliso oqhelekileyo, kodwa uqhubeke usebenza ixesha elide, ngaloo ndlela ukhokelela abantu kwisigqibo esiphosakeleyo sokuba nantoni na eyanelisa umnqweno wabo wokutya sisondlo. .

Inyaniso yomba yeyokuba umzimba womntu awungomntu uqhelekileyo umzi-mveliso. Lihlabathi elikhulu elinabemi abazizigidi, iifektri ezingenakubalwa, imibutho eyahlukeneyo, iinkqubo, iivenkile, oovimba, njalo njalo. Kwanokuba ayifumani sondlo konke konke, inokuzigcina iphila ukuya kutsho kwiintsuku ezingama-70 okanye nangaphezulu ngokuthi isebenzise oovimba bayo.

Emva kokungena kwi-organism, izondlo zisasazwa kuwo wonke umzimba womntu ngegazi kwaye iseli nganye ifumana izinto ezifanelekileyo kwisakhiwo sayo kunye nokukhethekileyo. Kodwa iiseli zamadlala nezamalungu azithathi nto kwizinto ezimbalwa eziwohlokileyo ezikhoyo ekutyeni okuphekiweyo kwiindidi ezincinane nezinokubalwa ngeminwe yomntu. Bahlala belindle, belambile kwaye beswele, de inkosi yabo ifuna ukunweba iminwe yayo ukuze izincede kwiqhekeza letswela, imifuno eluhlaza okanye isiqhamo.

Umntu akayiva indlala yeeseli zomntu ngamnye njengoko, nangona indlala enkulu yedlala kunye neeseli eziphilayo, isisu sakhe sigcwele, umlutha wakhe wanelisekile, yena ngokwakhe wanelisekile. Kodwa umxholo ongakumbi ziiseli ezingenaxabiso, ezingasebenziyo kunye nezingasebenziyo, ezitya ngokunyoluka "izinto zokwakha ezilungelelene ngokupheleleyo" ezihambelanayo.

kwizakhiwo zabo kunye "nokomeleza kunye nokuqinisa" umzimba ngokwandisa ubuninzi bawo.

Esi sizathu sokuba, ngeekhilogram ezingama-50-60 zeeseli ezingafanelekanga, ezingenamsebenzi, umntu obizwa ngokuba sempilweni, oqinileyo kunye nonamandla akanayo ikhulu leegram zeeseli ezisebenzayo, ezikhethekileyo, apho enye okanye enye yamadlala akhe inokusebenza rhoqo. kunye nokwenza iimveliso ezingenasiphako. Ngethuba nje amadlala kunye namalungu angakhange ahluthwe kwiintsalela zokugqibela zeeseli ezisebenzayo, umntu unako ukudonsa ubukho bakhe ngandlela-thile; kodwa xa zithe zaphela, ukufa kuba yinto engenakuphepheka. Emva koko umntu "ohluthiyo," "owomeleleyo" "nowomeleleyo" uyafa ngokulambisa amadlala namalungu akhe. Ngokomzekelo, iiseli zentliziyo zilahlekelwa amandla afunekayo kunye no-elasticity ekwenzeni ukucutha okuqhelekileyo. Intliziyo ke izama ukugcina imeko ngokunyusa inani leeseli zayo, ngenxa yoko iya kwandiswa ngeeseli ezenziwe kwiiprotheni zezilwanyana kunye nesonka esimhlophe. - Kodwa oku akuncedi nto, kuba ezi seli ziswele amandla okwenza nawuphi na umsebenzi oluncedo kwaye akuthathi ixesha elide ngaphambi kokuba ilungu liyeke ukubetha ngokupheleleyo.

Asazi ngokuqinisekileyo, bangaphi abavoti abaya kubo ukwenziwa kokhozo lwengqolowa okanye naluphi na uhlobo lwemifuno. Masithathe ingqikelelo, inani eliqikelelweyo, sithi 10,000. Ngeyona mithetho isisiseko yendalo kufuneka ke ngoko siqike ukuba izinto eziyimfuneko kumzi-mveliso womntu zenziwe ngezinto ezahlukeneyo ezingama-10,000, kwaye ekuboneleleni ngezo mathiriyeli kubalulekile ukuba sithathele ingqalelo ukuba enye okanye ezinye zezinto azikho. engekho. Le yeyona nkqubo yendalo yokuqinisekisa ukusebenza okuqhelekileyo komzi-mveliso womntu.

Ngoku makhe sibone ukuba i-topsy-turvy njani i-dietetics yokutya okuphekiweyo ubudala bu. Amadoda athwala intshabalalo enkulu yezo zinto zibalulekileyo kwaye ondlal imizimba yawo ngeendidi ezimbalwa kuphela zezahlulo zabo.

Emva kweminyaka yophando olunzulu iingcali zebhayoloji zifumanise ukuba kukho kuphela i-1015 iintlobo zezinto kwitshizi, ibhotolo, isibindi okanye ubuchopho. Omnye unokulindela ukuba bavume ukuba ngenxa yokusebenza kwabo ixesha elide baye bafumanisa ukuba ukutya okulolo hlobo kunye ne-10-15 kuphela.

lintlobo zezinto ezithotyiweyo, ezingalungelelananga, ezinyehfu, eziwohlokayo nezifileyo, kunye nezo zezakha zenza izixhobo zethu eziluhlaza, iindidi ezingama-9990 azikho kwaye, ke ngoko, oko kutya kunqongophele, kuyingozi kwaye kuyingozi kangangokuba ukusetyenziswa kwazo njengezondlo icetyiswa nguye nabani na. Kodwa endaweni yoko, bachaza nganye nganye amagama azo zonke izinto abaye bakwazi ukuzifumana kwezo zinto zokutya, bachaza ngokucacileyo imisebenzi yabo kwisondlo kwaye, emva kokubala iipropati zabo, batusa njengezondlo "eziluncedo". Akukho lizwi abalikhankanyayo malunga nokungabikho kwamawaka ezakhi zondlo, kwaye abathethi ngendima yabo kwisondlo okanye iziphumo eziyingozi ezilandela ukungabikho kwazo.

Nangona kunjalo, ezi ngqwalasela ziyimiba ebalulekileyo yombuzo.

Kufuneka kukhunjulwe ukuba zininzi kakhulu imisebenzi ekrwada ukutya okusemzimbeni athe nokuba ngommangaliso othile umntu ebenokuzazi zonke, ubomi babo bonke abunakwanela ukuchazwa kwazo nje. Kufuneka sithathe njengenyemithetho esisiseko yezondlo isibakala sokuba akukho nxalenye yezondlo inokuphumeza injongo yayo yokwenyani ukuba ithathwa yodwa, ngaphandle kwayo iyonke.

Xa umntu ekhomba nakwizululwazi edumileyo ukuba kukho akukho mkhondo wazo naziphi na iivithamini kwisonka esimhlophe asityayo, uyaphendula, ngaphandle kokuthandabuza okuncinci, ukuba utya ukutya okuneevithamini. phikisa ukuba kukho amaxesha apho esebenzisa udaka, naye. Bunjalo ke ubumfama obubangelwa kukutya.

Yintoni isonka esimhlophe ukuba ayisiso isitashi, iswekile, amafutha, iiprotheni kunye neentlobo ezininzi zeetyuwa ezifileyo - ngamanye amazwi, kuphela umlotha ongenabomi wezinto ezimbalwa ze-10,000 ezenza izinto zethu eziluhlaza? Yintoni iswekile esulungekisiweyo ukuba ayikho enye ye-10,000 engentla? Yintoni inyama ukuba ayizizo iiprotheni ezinyehfu kunye nemikhondo yezinto ezimbalwa ezonakeleyo? Ukanti, umntu uzalisa isisu sakhe ngezi zinto zimbalwa aze ahluthe amalungu akhe amawaka ezondlo eziyimfuneko ngokwenene. Ngokubhekiselele kwizigulo eziba ngumphumo ezibakho kumalungu akhe, ubani

ingcamango ethile ngokutyelela izibhedlele okanye ukuhlolisisa imizobo ekwiincwadi zezifundo zonyango. Kwenzeka njani ukuba ukuguqulwa okubi kakhulu, izilonda kunye nezilonda zibangelwa, ukuba kungekhona ngokungabikho kwezondlo eziphezulu?

Nangona izazinzulu ukuza kuthi ga ngoku zifumene kuphela iintlobo ezingama-40-50 zamawaka ezakhi zondlo, icandelo elikhulu loncwadi lwezonyango lunikezelwe kwinkcazo yeziphumo zezo zinto, ezenza isiseko seminye imisebenzi yezonyango. Ngaphandle koko, intaphane yemizi-mveliso yezorhwebo iye yasasazeka kulo lonke ihlabathi ukuze kwenziwe nokusasazwa kwezo zinto.

Sinokuba nomfanekiso ngqondweni wemeko ukuba iya kuba njani na, endaweni yaloo malungu angama-40-50, izazinzulu zophando ziphumelele ngenye imini ekufumaneni ama-400 okanye ama-500, singasathethi ke ngama-4,000 okanye ama-5,000 eentlobo zezinto. Indoda yanamhlanje ibonakala ilahlekelwe ngumbono wengqibelelo yezinto zokwenyani ezifunekayo kumzimba wayo; mhlawumbi akakayisebenzisi kwangoko okanye ufumanisa engenakwenzeka ukuba ayifumane. Ngoko kufuneka ajonge kuzo zonke iindawo ukuze azifumane nganye nganye ukuze anelise iintswelo zomzimba wakhe. Izazinzulu zophando zithatha njengenzululwazi kuphela ezo zinto iifomyula ezaziwa ngabo kwaye zishicilelwe ezincwadini. Njengoko bengenalo ulwazi lweefomula ezipheleleyo zamalungu okhozo lwengqolowa, ababoni nto yenzululwazi kuyo. Yinto "exhaphakileyo" efumaneka lula, igcwele yonke indawo kwaye yaziwa ngumntu wonke. Kodwa ngumcimbi owahluke ngokupheleleyo xa bephumelela ekufumaneni isakhi esitsha sezondlo kunye nokufumana ifomula yalo. Iba yinzululwazi; ukufunyaniswa kwayo kunconywa njengoloyiso olukhulu kwicandelo lamayeza kwaye, ngaphezu koko, yazisa umoya omtsha nomdla kwimizi-mveliso, iikhemesti kunye neekliniki. Kwaye oku konke kungenxa yokuba umntu akanqweneli ukuncama isonka sakhe esimhlophe.

Nokuba kwenzeka ntoni na, ekugqibeleni abantu kufuneka bavume ukuba ekuphela kwendlela yokuphelisa izifo kukuqala ukunciphisa ngokungqongqo kwaye kuthintelwe ngokupheleleyo ukutshatyalaliswa kwenyambalala yezondlo zethu.

Ukuza kuthi ga ngoku, amaqumrhu anoxanduva kufuneka enze upapasho olunzulu kwaye kufuneka athathe amanyathelo asebenzayo ukuthintela ukutshatyalaliswa ngobuninzi be

izakhi ezinomsoco. Kufuneka bafumane iintlobo ezintsha zezidlo kwimixube yokutya okukrwada kwaye bakuncomele ebantwini, abandlela zabo zesondlo ziya kuthi emva koko zitshintshe kancinci kancinci. Ngenxa yoko, izifo ezithwaxa uluntu ngoku ziya kupheliswa ngokuthe ngcembe yaye uqoqosho olukhulu luya kuchaphazeleka kwiindleko zethu zokuphila.

Ngaphambi kokuba sibe ngabatyeleli, intsapho yakowethu yayisitya ikhilogram yesonka yonke imihla, ngoxa ngoku ikhilogram yengqolowa isithatha iintsuku ezisibhozo ukuya kwezili-10. Kwisidlo sesonka esimhlophe bekufanele ukuba ndifile kwakudala, kodwa ngenxa yengqolowa enika ubomi ndisaphila, kwaye ndiziva ndiqinisekile ukuba ndiya kuphila iminyaka engama-40-50.

### **Ukuthelakiswa phakathi kweMpilo ye-Raw-Eating kunye**

#### **Abantwana Abatyayo Abaphekiweyo Yeyona Ndlela Igqwesileyo**

#### **Yokuqinisekisa Ukwenzakala Okwenziwa Ngokutya Ukutya Okuphekiweyo**

Le mithetho-siseko kufuneka kuqala yamkelwe kwiindawo zokugcina abantwana, kumakhaya abantwana, ezibhedlele nakwiindawo zokutyela, yaye kufuneka emva koko yaziwe ngokwazisa uluntu ngokubanzi. Ngezibakala ezicacileyo nezingenakuphikiswa njengoko ndibonisile, sinokuthenjwa ukuba izazinzulu ezibona kakuhle ziya kuqalisa ukusebenza kwangoko. Kodwa ukuba banqwenela ukufumana ubungqina obungakumbi obubambekayo, ndicebisa olu vavanyo lulandelayo. Vumela iintsana kwelinye lamakhaya abantwana zihlulwe zibe ngamaqela amabini alinganayo, enye kufuneka yondliwe ngeendlela zonyango zangoku, enye iphakanyiswe yimigaqo yokutya okuluhlaza. Emva koko vumela impilo yamaqela amabini ithelekiswe kunye. Andithandabuzi nokuba yintoni na ukuba kwasekuqaleni kuya kucaca kwihlabathi lonke ukuba yeyiphi na inkqubo ezimbini), ukutya okunomsoco kuyisayensi kunye nobuntu. Kwaezo ziphumo zinokufumaneka ngokulungelelanisa indlela yonyango lwezigulane zasesibhedlele.

Abantu abaninzi abanengqondo elula banokuchasa uvavanyo ngenxa yokuba kusisono okanye kuyingozi ukwenza "izilingo" ezinjalo kubantwana. Noko ke, ukuba abantu abanjalo bacinga nzulu ngakumbi, baya kubona ukuba asilolinge lokukhusela ubomi nempilo yomntwana ngokumondla ngengqokelela epheleleyo yezondlo ezicocekileyo ezicetywayo.

ngokwemvelo kumzimba womntu. Olona vavanyo lokwenene lolo vavanyo lungenabantu oluye lwenziwa phantsi komthi wenzululwazi ngeendidi ezimbalwa zezinto ezenziweyo ezingekaphawulwa elabhoratri okwangoku, ngenxa yoko izigidi zabantwana ziye zabushiya ubomi besebusaneni, zishiya abazali babo bekrakra. usizi. Iimvavanyo zezo zenzo zidlala ngempilo yabantu ngokutya okuthotyweyo kwe-1,001 kunye neetyhefu kunye nokudala izifo ezitsha. Ezi zifo zibizwa ngokuba zizifo zempucuko, ngaphandle kwemvakalelo encinci yokuhlazeka kwi "mpucuko" enjalo kwaye ngaphandle kokubonisa ukuba iimeko eziye zazala izifo ezinjalo zingabizwa ngokuba kukungazi, uburhalarhume okanye ubuqhethseba, kodwa soze impucuko.

### **Amaziko eNzululwazi kunye namaZiko kaRhulumente anoxanduva kufuneka**

#### **Phonononga Ingxaki yokutya okukrwada ngaphandle kokuqhubekela phambili**

##### **Ukulibazisa**

Ndicebise ngendlela engqongqo kwaye kwangaxeshanye ilula kakhulu kwaye yendalo indlela abantu abaya kukhululwa ngayo kuso sonke isigulo esisemhlabeni. Lo ngumbandela obaluleke kakhulu ekufuneka zonke izazinzulu, oogqirha, iinkcuba-buchopho kunye namaqumrhu karhulumente anoxanduva kufuneka zinike ingqwalasela ekhawulezileyo kuwo. Bamele babonise esidlangalaleni ukuba ndiphosakele kwiimbono zam kwaye baphikise ngeemvavanyo ezisisiseko, okanye kufuneka baqinisekise inyaniso yabo kwaye bathathe amanyathelo ayimfuneko ukuze basebenzise. Ngokukodwa, ukuba kukho nakuphi na ukungakhathali okanye ukuthula okuboniswa ngoogqirha, oko kunokuqondwa luluntu ngokubanzi njengento ecacileyo yokungafuni kwabo ukuphelisa izifo, ukwenzela ukuba ingancitshiswa intsimi okanye ukusebenza kwabo. Ngokwam, andikholelwa ukuba oku kuyinyaniso ngokubanzi, kuba bambalwa abantu abanokuba noburhalarhume; kodwa oogqirha kufuneka banike ubungqina obuqinisekileyo bokuba banenjongo ephezulu nehloniphekileyo kunokwenza imali, kwaye injongo yabo, enyanisweni, yinkonzo yenzululwazi, inkonzo eluntwini.

Oogqirha abahloniphekileyo, abanomoya woluntu nabangenalusini bafikelela usukelo lwabo ngokwamkela ukutya okukrwada, ngoxa oogqirha abangenabantu, abazingcayo nabanyolukileyo bebona ilahleko yabo. Ubunzima ekutyholwa ukuba batshintshe amasiko anzulu bungasebenza njengesizathu esincinci soku

zigqubuthele izilangazelelo zabantu abangendawo. Ukufunyanwa kokutya okukrwada lelona thuba lilungileyo lokwahlula isidwangube kwabangenambeko, abalungileyo kokubi, izilumko kwabangaqondanga.

Akukho msebenzi unexabiso elikhulu lobuntu kunokusasaza ukutya okukrwada. Kuyimfuneko ukuvusa lonke uluntu ebuthongweni balo beenkulungwane zakudala, ukuvula amehlo alo, ukulihlukhla ebuchotsheni balo kunye nokulikhulula kubusuku balo bangoku. Izityebi kufuneka zinikele ngemali yazo kwesi sizathu; iingqondo zabo. Kubalulekile ukuseka uluntu, ukuseka iiklabhu, ukupapasha amaphephandaba kunye nokushicilela iincwadi. Ngapha koko, kuyafuneka ukuba kwakhiwe isanatoria ephangaleleyo kunye nazo zonke izibonelelo zokuphumla, ezolonwabo kunye nezemidlalo, kwaye "ukuvallelwa" kweenyanga ezimbalwa ukuphilisa, ukuvuselela, ukukhulula ucalucalulo olutshabalalisayo, ukunceda nokukhanyisa abantu. abangenalo ulwazi oluyimfuneko kunye namandla okuzimisela. Kuluncedo kakhulu kwaye kunqweneleka ukunikela ngemali namandla kule njongo kunokwakha izakhiwo ezingenamsebenzi esingazidingiyo njengeecawe okanye izikolo nezibhedlele. Ukutya okukrwada sisixhobo esinokuthi siqinisekise ukuba ngowuphi umntu onengqondo onegunya lokugweba ngokukhululekileyo nelingenzithintelo, okanye ngowuphi umntu ngokwenene onomdla kwimpilo nakwintlalontle yoluntu. Kungoonobumba begolide apho imbali iya kubhala amagama abantu abanjalo.

## **Akusosono Ukuthetha Inyaniso**

Abanye abantu bandityhola ngokuba nolwimi olubukhali. Xa ndibiza abantu abatya ukutya okuphekiweyo ngababulali, abakhohlakeleyo nabaphuli mthetho, andimangaleli; Ndithetha nje inyani, ikrakra njengoko injalo loo nyaniso. Xa umama ezalisa umlomo womntwana wakhe amthandayo ngokutya okushushu ngezandla zakhe ezinenyameko, uyawonakalisa amalungu osana lwakhe aze amkhokelele ekuguleni nasekufeni. Xa ugqirha elungiselela ukutya "okunesondlo" kunye "nokugaywa lula" ukutya kubantwana abancinci kunye

umisela iipilisi zeevithamini ezenziweyo ngeendleko zemifuno kunye neziqhamo, wenza ityala elikhulu ngakumbi.

Yonke imihla ndibona indlela, ngempoxo engaqhelekanga yelishwa, ababuthathaka kunye nabagulayo bazijonga njengezonyango ezo zinto bezingunobangela wokugula kwabo, kwaye baziqwenge ngokunyoluka, ngelixa, ngokuchaseneyo, bephepha uloyiko kuphela. izinto (imifuno ekrwada kunye neziqhamo) ezinokuthi zibabuyisele empilweni, ngenxa yokuba zibajonga njengesizathu sokubandezeleka kwabo. Izigidi zabantu zibulawa ngenxa yale mbono iphosakeleyo ibulalayo. Umntu ongena kubunzulu obupheleleyo bentlekele akanakuze ahlale epholile kwaye engakhathali.

### **Akukho Mqobo usemthethweni okhoyo ngokuchasene nokutshatyalaliswa kwe IMathiriyeli ekrwada eJongene kwiFactory yoLuntu**

Xa isiphene esincinci sivela ekukhanyeni kwibhalansi efanelekileyo ye imathiriyeli ekrwada ebonelelwe kushishino lwelizwe, abantu abanoxanduva batyholwa ngokungakhathali kwaye basiwe ezincwadini, ngelixa abo bakrexezayo kakhulu kwizinto eziyimfuneko ekusebenzeni ngokufanelekileyo komzi-mveliso womntu bahlala bekhululekile. Kule nkulungwane yangoku yenkqubela phambili yezenzululwazi, oyena mntu ungenalwazi kunye nosisiyatha unelungelo elipheleleyo lokukhangela iindlela ezintsha zokwehla kokutya kwendalo, kunye nokuthengisa kunye nokuthengisa ezona zinto zityiwayo zihlekisayo. Kodwa eyona nto imangalisayo kukuba inzululwazi enkulu, i-cytologist enkulu, ezinikele ubomi bayo ekufundeni imisebenzi yebhayoloji yeeseli eziphilayo, okanye ingcali yezokutya, enjongo yayo iphambili ebomini bayo kukusebenza ngaphandle koxinzelelo. Ukutya okufanelekileyo komntu, uthenga imfumba yezinto ezonakele ngolo hlobo aze azinike kwiiseli zakhe, ngokungakhathali nokungakhathali, ekhokelwa yintetho yenkalakahla yakhe kuphela.

Ekuqaleni kubonakala kungakholeleki ukuba sinokuzikhulula zonke izifo ngokutya okukrwada. Kodwa ubukhulu besiphakamiso buxhomekeke kwinto yokuba "okungakholelekiyo" kulula ukuba yinyani efzekisiweyo. Ubunzima bokuyeka ukukhotyokiswa kokutya akufunekanga buthathwe njengomqobo ekuphunyezweni kweyona nto ilungileyo.



ukutya okukrwada; ngokuchaseneyo, kufuneka isebenze njengomlinganiselo wokulinganisa amandla otshaba kuhlangu loluntu kwaye kufuneka isikhuthaze ukuba senze zonke iinzame zokuthintela ukungena kwesilo esoyikekayo kumzimba womntwana osanda kuzalwa. Kwanabo bantu bakufumanisa kunzima ukukushiya izidlo eziphekiweyo ngokwabo, kwaye beqhubeka nemikhwa yabo eyingozi, kufuneka bayiqinise inyaniso, kwaye ngenxa yesizukulwana esikhulayo kunye nekamva loluntu kufuneka balwele uloyiso lwaloo nyaniso ngokushumayela. kunye nokucacisa imithetho-siseko yokutya ekrwada nangazo zonke ezinye iindlela ezikhoyo.

Kakade ke, kwabo bantu banengqondo emxinwa kwaye bajonge ngasemva abathambekele ekuthandeni ukutya okuphekiweyo kunye neziyobisi, imigaqo yokutya ekrwada ihambeke phambili kakhulu, kodwa namhlanje siphila kwiXesha leCosmic, hayi kumaXesha Aphakathi, xa yonke imbono eqhubekayo okanye imveliso enkulu yayitshutshiswa iminyaka ngeminyaka. ingxokozelo engazi nto. Namhlanje, ngumbuzo wokusinda okanye wokutshatyalaliswa kohlanga loluntu obekwe phambi kwethu. Ukuthandabuza akunabuntu.

**Ukutya okukrwada kuQinisekisa amaNzuzo amakhulu kuLuntu  
UQoqosho kwaye Uphakamisa uMgangatho wokuPhila abaliqela  
Amaxesha**

Ubuninzi obungakholelekiyo bezondlo butshatyalaliswa emlilweni kwaye ngeendlela ezininzi zokuxobula, ukucokisa kunye nokucocwa. Njengomzekelo kunokuthiwa i-100 grams yengqolowa ehlumayo inxabiso elikhulu lezondlo kunesonka esimhlophe esifunyenwe kwikhilogram yengqolowa. Kuyafana nazo zonke ezinye iintlobo zombona, imifuno, imifuno neziqhamo. Ukuba sichitha konke ukutya kwezilwanyana namhlanje, imifuno eveliswa kwihlabathi iya kukwazi ukuzondla ngokwazo izihlandlo ezininzi kuluntu lwangoku lwehlabathi, ngaphandle kokuba ityiwe kwimeko ekrwada. Intsingiselo yokwenene yokutya ekrwada iya kuqondakala ngakumbi, xa sicinga ngomsebenzi, ixesha nemali abantu abayimoshayo ekutshabalaliseni ezo zondlo, size siqwalasele konke oku.

iindleko zonyango ekungenwe kuzo ngamacandelo ahlukeneyo ezempilo kunye noluntu ngokubanzi ngethemba lokuphelisa ukonakala okuziswe kumalungu ethu ngokutshatyalaliswa kwezo zondlo zinye. Ndikulungele ukubonisa ubunyani beengxelo zam ngobungqina obubambekayo kuye nabani na onokunqwenela ukuba neenkukacha ezithe vetshe ngalo mbandela. Imbali ayinakuze ibaxolele abantu baphetheyo abanembopheleleko ababonakalisa ukungakhathali kulo mbandela baze bavale iindlebe zabo ezi nyaniso zililayo ukuze bathethelele ukukhotyokiswa kwabo kokuqu.

Zimbini kuphela izizathu zokwala kwabo ukwamkela imigaqo yokutya ekrwada. Okanye bafanele bavakalise ukuba bakhetha ukunyamezela ubukho bezifo kunokuba "bande" uluntu "ulonwabo" lokutya okuphekiweyo kunye nokuyeka ukuba nokwenzeka kokwenza yonke into "yempumelelo yesayensi" efunyenwe ngenxa yoko. yokusebenza nzima okanye, ngokwenza uvavanyo olusisiseko olucetywa ndim, kufuneka bangqine ukuba, kude nokukhulula abantu kwizifo, ukutya okukrwada ngokwenene kuyabenzakalisa ngakumbi.

Oku baya kukufumanisa kungenakwenzeka ukuba bakwenze. Oku kulandela ukuba abanandlela yimbi ngaphandle kokuthembela kwingcinga yabo yokuqala, ubungendawo obugqithisileyo obubonakala kubo bonke.

Ngoko ke, egameni labo bonke abantwana abamsulwa, ndifuna ukuba abachasi bokutya okuluhlaza kufuneka bangenise inkcaso yabo kumaphephandaba, ukuze bafumane impendulo yabo efanelekileyo kunye noluvo loluntu lunokufumana ithuba lokufikelela kwizigqibo eziyimfuneko kunye nokuvakalisa izikhalazo zabo. isigqibo sokugqibela nesilungileyo.

## **Wonke umntu kufuneka aqonde i-Real kunye ne-Integral Raw Izinto zoMzimba wakhe**

Wonke umntu unebhongo enye yezinto ezintsonkothileyo lifektri zehlabathi kwaye nguye yedwa ojongene nokusebenza kakuhle komzi-mveliso onikiweyo. Ngoko ke, kuyimfuneko ukuba aqhelane ngokucokisekileyo nemathiriyeli yokwenene, engenasiphoso nebalulekileyo yaloo mzi-mveliso umangalisayo.

Ukuthembeka kwezo mathiriyeli ekrwada akumiselwa zizixa zeeprotheyini, amafutha, iicarbohydrates, iivithamini, iiminerali kunye neekhalori ezichazwe ziingcali zebhayoloji zanamhlanje kwiincwadi zazo zesondlo. Kwaye akunakwenzeka ukumisela ngokubeka ecaleni ngoluhlu olude lweeresiphi zokutya okuphekiweyo.

Ukuthubela izigidi kunye nezigidi zeminyaka kunye nezona zibalo zichanekileyo, indalo yethu emangalisayo iye yadibanisa izinto eziyimfuneko kumzimba womntu, idibanise imvisiswano egqibeleleyo kunye nobungakanani obuyimfuneko, ibanike ubomi kwaye yagxila kwimifuno. imizimba ekwimo yeeseli eziphilayo.

Imfihlelo yonke yesondlo ilele kwezo seli zifile okanye ziphila.

Akukho naphantsi kwazo naziphi na iimeko apho izinto ezineeseli ezifileyo zinokusebenza njengezinto ezisetyenziswayo kumzi-mveliso womntu.

Umntu akafanele aphulukane nombono wakhe womlinganiselo aze avuye ngezinto aziqambileyo ngaphaya kwemida yengqiqo. Kuyinyani ukuba kuphononongo lwezondlo zomntu ngamnye iingcali zebhayoloji ziye zathatha ingxaki enkulu kwaye ziye zafumanisa izinto ezininzi ezibalulekileyo, ezifanele ukuxatyiswa ngazo ngokupheleleyo. Zonke ezo mpumelelo, nangona kunjalo, zinokubonwa njengezinkulu kuphela ngokunxulumene nophuhliso lwangoku lobugcisa nengqondo yomntu. Ngokuchasene nobulumko obugqwesileyo bendalo kwanezona nzululwazi zibalaseleyo, nako konke ukufunda kwazo nentaphane yezinto eziye zayifumanisa, azinangqondo ingaphezu komntwana wabantwana abahlanu. Abanalungelo, ke ngoko, lokuphazamisa imvisiswano nemfezeko yemathiriyeli ekrwada eyakhiwe ngokwendalo nokunyanzelisa eluntwini ukubetha kwabo kobuntwana kolwazi njengenzululwazi egqibeleleyo.

Ngokungathandabuzekiyo, ekuzameni ukungena kwiimfihlo zokutya Eyona njongo iphambili yoosonzululwazi kukubona zonke ezo ziqulatho zezondlo ezibalulekileyo kumzimba womntu, ukugqiba ubungakanani bazo kunye nokuzimanya kunye. Ngamanye amazwi, banqwenela ukulungiselela ukhozo lwengqolowa okanye lwelentile ngokungeyomfuneko baze balunike ubomi. Kodwa oko umntu angazange akwazi ukukufumana emva kwamawakawaka eminyaka yokusebenza ngokuzingisileyo, indalo ikubonisa ngokukhululekileyo namhlanje. Yintoni enye esiyifunayo? Ngaba singenisa nawaphi na amathandabuzo abonisa ubulumko bo

indalo iphela okanye ngaba ukukhotyokiswa yinyama kubangela umntu enze obona budenge bungakholelekiyo?

Kububudenge yaye kuyingozi ukucinga ukuba sifuna okungakumbi iiprotheyini okanye ezinye izakhamzimba kunezo zikhoyo kwimizimba yemifuno. Ukuba okokugqibela kuqulathe iiprotheni ezincinci kuphela, kulandela ukuba imizimba yethu ayifuni ngaphezulu, kuba ngokuchanekileyo kunye nalo manani ukuba umzimba wethu wakhiwe kwaye waphuhliswa kwithuba lezigidi zeenkulungwane.

Abanye abantu bathanda kakhulu ukuthetha rhoqo ngomzimba-izinto zokwakha. Ukuba iiproteni zezilwanyana "ezilungelelaniswe ngokupheleleyo" kunye "nokutya okunesondlo" kunokunyusa ukuphakama kwesizukulwana ngasinye nge-millimeter enye, namhlanje ubude bomntu bebuya kwanda ngeemitha ezininzi.

Ivivithamini ezenziwe ngobuninzi eziveliswe ngobuninzi azinakuze zisebenze njengezondlo ngenxa yesizathu esicacileyo sokuba rhoqo kwimizuzu emihlanu emva kokungena kwabo emzimbeni womntu bayayimisa ngokupheleleyo imisebenzi yomzimba wethu; ngamanye amazwi, basiqhubela ekufeni.

Kuburhalarhume ukubona nakuphi na ukutya okuthile njengomthombo wevivithamini ethile okanye nayiphi na enye izakhi zesondlo. Zonke iikhompawundi ze-organic zenziwe malunga neendawo ezifanayo, kodwa ziyahluka ngokweempawu zazo zomzimba kunye neekhemikhali ngenxa yomahluko ekubunjweni kwazo kunye nesakhiwo semolekyuli. Ke, wonke umntu uyazi ukuba utywala kunye neeswekile zenziwe ngamachiza afanayo (ikhabhoni, ihydrogen kunye neoksijini), kodwa zahluke kakhulu ngombala, incasa kunye nenkangeleko. Iintaka zigcinwa ezindlwani ezinohlobo olunye lwembewu okanye iinkozo kwaye izilwanyana zasekhaya zihlala zityiswa kuhlobo olunye lwengca kuphela. Ukanti, ezi zidalwa zifumana unikezelo lwazo olupheleleyo lweeprotheyini, amafutha, iivivithamini neeminerali kuhlobo olunye lokutya ezikunikwayo.

Ukunyangwa kwezifo ngeevivithamini zobuxoki, i-antibiotics eyonakalisayo kunye neetyhefu ezahlukeneyo ziyizilingo ezingenathemba ezisekelwe kwi-etiological and basic reasoning, kodwa kwi-symptomatic, ebonakalayo kunye nedatha ephikisanayo.

Akukho vitamin eyenziweyo inokubuyisela ibhalansi emangalisayo yeevithamini zendalo ezitshiswe emlilweni; akukho tyhefu inokulawula imisebenzi eqhelekileyo yebhayoloji yamalungu amadlala amadlala; akukho antibiotic inokubuyisela amayeza endalo atshatyalalisiwe ekhitshini.

Izilwanyana ziphilisa izilonda zazo ngokuzikhotha. Iimfihlo zabo kunye namathe zinikwe iimpawu ze-bactericidal. Iimfihlo zendoda ephekiweyo, nangona kunjalo, ayinazo iimpawu ezinjalo. Umntu otya ukutya ekrwada ukhusela ingozi yengqele eyingozi esebenzisa i-arhente yencindi ekhutshwa zizicubu zendlela yokuphefumla, kanti umntu otyayo uphekiweyo uvelisa imijelo yesikhohlela namathe, kodwa akakwazi ukumelana nalo ngozi inye.

## **Ubudala bokutya okuphekiweyo lixesha apho umlutha, linkolelo kunye neMicrobes ziLawulwa kakhulu**

Amayeza anamhlanje ajikelezwe ngumnatha ophitheneyo weenkolelo ezililize. Umsebenzi wonke wezonyango usekelwe kwiimpawu, ezibonakalayo, ezikhohlisayo kunye nedatha ephikisanayo, ngelixa eyona nto ibalulekileyo kunye nomgaqo-siseko ungcwatywe ngokulibala. Le yinyani yokuba UKUSEBENZA NGEMPAHLA KWEYILO NGAMZIMBA NGAMNYE KUXHUMEKE IYUNIFOM YOBONELELO NGEZINTO EZIHILAYO EZIHLANGANISIWEYO EZITHINGWE YINJINELI. Kule meko, IZINTO EZIPHILAYO EZIQHELEKILEYO ZOMZIKO WABANTU YIESELI EZIPHILAYO ZEMIFUNO KUNYE AYINYE YINYE INTO.

Inxilise yimpumelelo yobugcisa embalwa, indoda yanamhlanje izibona sele ikwincopho yempucuko, ngoxa eneneni iphila ubomi bamandulo, obungekho ngokwemvelo noboyikekayo bamaphupha amabi. Ngokuqhelekileyo, kwezopolitiko, ezoqoqosho, ukuziphatha kunye nempilo ingqondo neemvakalelo zomntu zilawulwa kwaye izenzo zakhe zilawulwa likhoboka elizonyanyekayo kunye neenkolelo ezililize. Ukulibala ezona ngxaki zibalulekileyo nezisisiseko zobomi, amadoda ayazibaxa izinto ezincinci ezibaluleke kakhulu kwaye aziguqule zibe yimibuzo ebalulekileyo, emva koko bachithe ixesha elininzi kunye nezixhobo, badale.

ubutshaba, baphalaza iilwandle zegazi baza basasaza intshabalalo nentshabalalo yehlabathi.

Ababhali-mbali bexesha elidlulileyo baipayintwe ngeyona mibala icekisekayo ukunyanzeliswa kunye nembeko efunwa ngabanqobi bamanye amazwe. Ngelixa namhlanje, lo mzuzu bathabatha ubuntloko bukarhulumente, amadoda athathwa njengempucuko nakhanyiselweyo asebenzisa iindlela ezahlukeneyo zokuzithethelela ngokusemthethweni ukuze ahluthe ngaphezu kwama-90 epesenti yengeniso ephela yabantu bawo ukuze anelise imikhwa namabhongo awo. Bakhuthaza ukuveliswa kwecuba, utywala kunye neziselo ezinxilisayo, iti, i-cocoa kunye nekofu, konke oku kujongela phantsi impilo yabantu, kwaye emva koko bazingca ngokunyuka kwengeniso karhulumente efunyenwe kuloo mithombo. Ngokunjalo noyise osisidenge wosapho angayivuyela le peni yakhe encinci ayizuze ngexabiso leponi echithwe ngabantwana bakhe kwaye, okubi nangakumbi, ngexabiso elinzima lokujongela phantsi impilo yabo.

Iingcebiso zangoku kunye neengcebiso zeevithamini kunye neeminerali aziphumezi naziphi na iziphumo eziluncedo nantoni na ebonakala kwinto yokuba, ikhuthazwa yimpembelelo yokukhotyokiswa ngamandla onke, imikhwa yezondlo zoluntu ngokuthe ngcembe ikhula ngendlela eyoyikisayo ekhuthaza umlutha. ukuveliswa kokutya okuyingozi okungekho kwiivithamini kunye neeminerali. Ngaphandle kokuphumla okanye ukuphumla okuncinci, kuhlala kuvela iifektri zokuvelisa icuba, iziselo ezinxilisayo nezingezotywala, iibhiskithi, iilekese, i-ayisikrimu, iisoseji, ukutya okunkonkxiweyo, isonka esimhlophe, imajarini kunye nezinye izinto eziyingozi.

Zonke ezi ziza kukungqina oko kwindlela abaziphatha ngayo kubomi babo bemihla ngemihla abantu abakhokelwa yingqondo eqhelekileyo, kodwa kukukhobokisa okutshabalalisayo kunye neenkololo ezililize ezikhethekileyo kuluntu olutya ukutya okuphekiweyo. Kukho amaqela amaninzi kweli hlabathi azikhathazayo ngemibuzo engenamsebenzi kunye neyesibini enomdla olinganiselweyo. Ukusukela ngoku, umsebenzi ophambili womntu ophucukileyo kufuneka ube kukwenza iphulo elingxamisekileyo neliqinisekileyo elichasene neziyobisi neenkololo zayo yonke inkcazelo. Le kuphela kwendlela esisiseko umntu aya kuthi ngayo

Ukuphumelela ekufumaneni obo bomi bumnandi, bunoxolo, obutofotofo, obusempilweni, obude nobonwabisayo ebesoloko ebulangazelela.

Ubungqina obubambekayo buphambi kwamehlo am. Ngokutya ekrwada hayi kuphela ndisindise ubomi bam, kodwa ndiphinde ndazikhulula kuzo zonke ezo zigulo bezisoloko zindingcungcuthekisa kwaye ndiwagxothe ngokupheleleyo kum laa mbono ukhathazayo wokufa kwangoko. Kwiminyaka engama-61 ubudala, xa abantu abaphekiweyo beyeka ukusebenza baze bathathe umhlala-phantsi, ndiye ndafumana impilo, amandla, amandla kunye namandla omfana oselula oneminyaka engama-25. Kangangeenyanga eziliqela, ndisebenza iiyure ezili-16 ngosuku, ngaphandle kokuziva ndidiniwe. Ndiqinisekile ukuba ndiya kuphila kwakhona ubomi obupheleleyo bomntu otyayo.

Kudla ngokuthiwa umntu ufanele atye ukuze aphile angaphili ukuze atye. Ngoku ixesha lifikile lokubonisa ukuba ngoobani abo bajonga ukutya njengendlela yokufikelela esiphelweni hayi isiphelo ngokwako. Abantu abanjalo mabalandele umzekelo wam, bangene kwibala lemidlalo, babambene ngezandla kwisizathu esifanayo, balwe nxamnye nalo lonke umlutha womntu kwaye bavule indlela esa kubomi obutsha nobolonwabo kulo lonke uluntu.

Imibandela exutyushwa kule ncwadi asiyomibuzo ikhethekileyo emele ixutyushwe ngasese. Yimibandela echaphazela uluntu luphela yaye imele iqwalaselwe esidlangalaleni ukuze wonk' ubani abe nako ukuyiqonda eyona nto ikrwada yokwenene yomzimba wakhe.

Ngumsebenzi wabo bonke abo bantu banomdla kwimpilo yabo kunye nabantwana babo ukuba baphakamise amazwi abo kwaye bafune ukuba abo bachasene nemigaqo yokutya okuluhlaza kufuneka bangenise izigxeko zabo kumaphephandaba, ukuze ndibe ne ithuba lokubanika iimpendulo ezifanelekileyo baze ngaloo ndlela baphelise ukuthandabuza koluntu ngokubanzi malunga nemfundiso yokutya okukrwada.

## Isihlomelo

Abafundi beencwadi zam ezingokutya okukrwada badla ngokusebenza kum bobabini ngokobuqu nangokubhala kwaye babuze iinkcukacha zokutya okukrwada okukhethekileyo. Ngoku, umntu otya ekrwada akanayo inkqubo ethile yakusasa,

izidlo zasemini okanye zangokuhlwa. Udla nanini na xa ethanda, nantoni na ayinqwenelayo nangokwentando yakhe. Kodwa ngenxa yokuba abaphekiweyo abaphekiweyo, beqhelana neeyure ezikhethekileyo kunye nemithetho yokutya, banqwenela ukubona inkqubo yokutya eluhlaza, kwakhona, elawulwa phantsi kwemigaqo ethile, makube njalo. Akukho monakalo ukhethekileyo kuyo.

Kakade ke, kungaphaya kwamandla omntu omnye ukwenza iiresiphi ezineenkukacha kunye nokucwangcisa iimenyu ezahlukeneyo ukubandakanya inani elikhulu lezitya ezitsha. Iindidi ezingenakubalwa zezitya eziphekiweyo kunye nokutya okonakalayo esikubonayo namhlanje kuye kwaveliswa ngokuthe ngcembe, ebudeni bamawaka eminyaka nayimigudu yamawakawaka abantu. Xa ekugqibeleni abantu beqinisekile ukuba eyona ndlela ifanelekileyo yokutya kukutya okungaphekanga, iintlobo ezininzi zokutya okunencasa ziya kubonakala, ngokungathi kunjalo, ngobusuku nje obunye.

Ngaphandle kokuba uchitha iiveki ezimbalwa zexesha aqhele ukulichitha ekuphekeni, wonke umama wekhaya uya kukwazi ukuzilolonga, ngokokuthanda kwakhe, iintlobo ngeentlobo zokutya okumnandi okutsha ngokuxutywa kokutya okukrwada okuninzi okufumanekayo kuthi; kwaye ngokwenza njalo, uya kutyebisa imenyu ngokubanzi ngaxeshanye. Masithabathe eyethu intsapho njengomzekelo.

Emva kwezilingo ezininzi ndiye ndafikelela kwisigqibo sokuba ukutya okunje ngeenkozi, iipulses, iitapile, i-aubergines kunye nemongo, ukusetyenziswa okukrwada okubonwa njengento engenakwenzeka ngabakhotyoki bokutya, kunokuxutywa ngemiyinge eyahlukahlukeneyo ukwenza iisaladi ezimnandi njengoko ziya kukholisa. nditsho nelona khoboka lenyama liqinisekileyo.

Sifaka ingqolowa, iilentile, ii-chickert, iimbotyi, njl. emanzini amaninzi. Xa ziqala ukuntshula ngosuku okanye ezimbini, sizihlamba ngamanzi amatsha. Emva koko sikhupha la manzi, sivale imbiza nge-lid kwaye siyibeke kwindawo epholileyo. Kule meko zinokutyiwa iintsuku ezintathu okanye ezine. Zisenokuthathwa kunye neerasentyisi, iiwalnuts, iidate kunye nokunye okuninzi okutyiwayo okanye zinokuxutywa neesaladi ezahlukeneyo.

Xa sifuna ukulungisa isaladi, sidlula ingqolowa, iilenti, njl.nj



igrater; emva koko sinqumle ukhukhamba, iitumato kunye netswele zibe ngamaqhekeza amancinci ngemela, kunye nepepper eluhlaza kunye neentlobo ezininzi zemifuno eluhlaza.

Ngoku sizixuba zonke kunye kwaye songeza ioli ekrwada yomnquma, ijusi yelamuni entsha kunye namanzi amancinci amatsha entwasahlobo. Omnye unokongeza i-walnuts, iirasentyisi, iidathi, njalo njalo. Izixa ezihambelanayo zezithako zixhomekeke kwincasa yomntu. Ehlotyeni kumnandi ukutya iisaladi ezinje ngeqhwa.

Ukuthatha indlela yokulungiselela le saladi njengesiseko, kunokwenzeka ukuba ulungiselele iindidi ezininzi zeesaladi kwiincasa ezahlukeneyo kunye nembonakalo ngokusebenzisa zonke iintlobo zemifuno kunye nezinye imifuno, ezifana nesipinatshi, i-lettuce, i-aubergine, i-beetroot kunye, ngokubanzi. , naziphi na izitya zethu zemifuno zibonelela, kodwa izinto ezibalulekileyo zesaladi ziyi-grains, i-pulses kunye namazambane.

Le saladi kufuneka ibe kukutya okusisiseko kwabo bonke abantu. Esi sondlo, esesona sondla sipheleleyo kwabo bazizityebi nabangamahlwempu, sineengenelo zokunika impilo, ukomeleza, ukwanelisa, ukondla kunye nexabiso eliphantsi. Sisitya esiqulathe zonke izinto ezibalulekileyo kubomi obude nobunempilo. Ngummiselo ochasene nazo zonke izifo. Ipleyiti yesi sidlo, kunye nentwana yesiqhamo esongezelelweyo, yanele ngokwaneleyo ukuba ihlangabezane neemfuno zemihla ngemihla zendoda kwaye kwangaxeshanye imnike olona khuseleko lubalaseleyo kulo lonke uhlobo lwesifo.

Kuthathelwa ingqalelo ukuxabiseka okunxulumene neentlobo ezithile iziqhamo ezinqabileyo ebusika, abanye abantu bacinga ukuba ukutya ekrwada kuya kungqina kunokuba kubiza ngoko. Bacinga ukuba umntu otya ekrwada kufuneka angatyinto ngaphandle kweziqhamo ezitsha yonke iminyaka. Oku, ngokuqinisekileyo, akuyonyani. Kukho abantu abagqiba isidlo esikhulu ngesixa esikhulu seziqhamo. Ukuba abantu abanjalo badla eso siqhamo kunye nenxalenye kuphela yesonka abadla ngokudla (kodwa kwimo ekrwada yengqolowa, ngokuqinisekileyo), baya kuzifumana banelisekile ngokupheleleyo. Ngale ndlela baya kusindiswa iindleko kunye nobunzima bokulungiselela ukutya okuphekiweyo, iti, amaqebengwana nazo zonke ezinye iintlobo zezinye izinto ezidliwayo.

Kukho ukutya okuthile, okufana nengqolowa, i-walnuts, imifuno yeengcambu, ezifumaneka kuwo onke amaxesha onyaka kunye nokuguquguquka okuncinci kumaxabiso azo. Ngaphezu koko, iziqhamo ezitsha zinokufumaneka ngexesha elifanelekileyo; ngoko ke, xa amaqunube exhaphakile sinokuzondla kakhulu ngamaqunube, kwaye ke ngeediliya kunye nezinye iziqhamo.

Ngexesha lasebusika iintlobo ezininzi zeziqhamo ezomisiweyo ngokwemvelo zinokuthi zifakwe emanzini abandayo, ziguqulwe zibe yi-compote eluhlaza kwaye zonwabele ngovuyo olukhulu. Kule compote sinokudibanisa amantongomane, i-pistachios, ingqolowa ehlumayo, i-cardamom okanye i-vanilla powder, njl njl. I-compote eluhlaza iyona nto inoqoqosho kwaye ngexesha elifanayo ukutya okumnandi kakhulu ebusi.

Ngaphandle kokutya amandongomane, iialmonds, ipistachios kunye nehazel kwimo yazo yendalo, exutywe nezinye iziqhamo ezomisiweyo, sinokuzicola kwaye sizisebenzise ngeendlela ezahlukeneyo, okanye sinokuzixuba nehotpotch yemifuno ekrwada okanye iicompotes ezahlukeneyo. I-confection eyonwabisayo kakhulu ye-raw-eater yi "Halva" okanye i-sweetmeat ye-walnuts, i-almonds okanye i-pistachios. Ezi zichotshoziweyo, zixutywe ukunambitha ngekhadiamom, i-vanilla okanye i-safron kwaye zinqumle kwiikwere ezincinci. Le Halva ityiwa ngowona lonwabo lukhulu kunye nemifuno eyahlukeneyo eluhlaza. Inokufakwa kwigqabi lelettuce kwaye ityiwe njengohlobo lwesandwich. Amanzi axutywe nesiselo esitsha selamuni sesona siselo sinokunikwa abantwana.

Ukuqokumbela, kuyafuneka kwakhona ukuba ukhumbuze umfundi kakhulu imeko ebalulekileyo ekufuneka isoloko ikhunjulwa. Ngexesha lokuqala lokutya ukutya okukrwada abakhotyokiyo banokufumana iindlela ezahlukeneyo zokungakhululeki, ezinokushiya umbono wokuba ukutya okukrwada kuyingozi kubo kwaye kuyabenza buthathaka okanye kubenze bagule. Kufuneka kukhunjulwe ukuba zonke iimbono ezigwenxa kunye neengozi ezikhoyo kwi-dietetics zinemvelaphi yazo kwizinto ezibonakalayo neziphikisanayo. Iimpawu zangaphandle, ke ngoko, akufuneki zisebenze njengesizathu sokuyeka umsebenzi wenziwe. Kuyimfuneko ukulinda iziphumo zokugqibela, ezinokuthatha iiveki okanye iinyanga ezimbalwa ezizayo. Kodwa ukuba ukutya okuphekiweyo maxa wambi kudityaniswa nezakhamzimba ezikrwada, ezo ziphumo zinokulibaziseka kakhulu kwaye zingasebenzi okanye zingabonakali kwaphela.

Ukukhathazeka kwabo akukho nto ngaphandle kokusabela okunyangwa, kwaye ngokuchasana okuboniswa kubo baya kuba nako ukuzikhulula kuzo zonke izifo ezaziwayo nezingaziwa.

Eyona nto ihlala ihleli kwezo ntlungu, ngokuqinisekileyo, kukunqwenela ukutya okuphekiweyo. Kufuneka kuhlale kukhunjulwe engqondweni, nangona kunjalo, ukuba iimpembelelo ze "indlala" eziva phantsi kweemeko ezinjalo azivuselelwa ngamaseli aqhelekileyo okanye aphilileyo, kodwa ngamaseli ahlaza, angenamsebenzi kwaye angasebenzi kunye neetyhefu eziqokelelwe emzimbeni; ngamanye amazwi, ngesifo kanye esona siphilayo. Ke ngoko, ngokuchanekileyo ngokunyamezela kunye nokuchasa loo mvakalelo "yendlala" apho siya kukwazi ukuphelisa ezo tyhefu, silahle ubukho beeseli ezingento yanto, sakhe umphelelisi oyimfuneko weeseli ezisebenzayo kwaye sikhuseleke kube kanye kuzo zonke iintsikelelo. Impilo entle. Unyamezelo lweyure nganye lwaloo "ndlala" luloyiso kumlo wethu wokuchasa izifo.

*ETehran, ngo-1963*

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## ISIQENDU SESIBINI

### **Ukwakhiwa koMntu woMntu**

Imibandela endixubusha ngayo kule ncwadi asiyongxaki ikhethekileyo. Yimibuzo echaphazela uluntu luphela. Zichaphazela bonke abo banemizimba nabaphilayo; zijongene nabo bonke abanomlomo nabadlayo. Yiyo loo nto ndihlala ndizama ngako konke okusemandleni am ukubhala ngolwimi olulula kangangoko ndinako, ndisekela izigqibo zam phezu kwedatha ngokubanzi kunye neengxoxo, ngaphandle kokuvala ukubhala kwam ngezo nkukacha zenzululwazi kunye nesigama esingenakunqongophala njengoko singaphaya kokuqonda koninzi lwabafundi bam. Kwiingxoxo zam, andithembeli kuninzi lwedatha ecacileyo nephikisanayo efunyenwe kwilabhoratri ngeendlela ezingafezekanga okanye, okubi nangakumbi, kuzo naziphi na iingqikelelo eziphosakeleyo ezisekelwe kwidatha enjalo. Ubungqina endibubonisayo yimithetho engenakuphikiswa yendalo kunye nezigqibo eziqhelekileyo njengoko zifunyanwa

amava, kwaye wonke umntu 'kuzo zonke iikona zehlabathi anokuvavanya kwaye aziqinisekise ngokwakhe.

Enyanisweni, ingcamango yokutya ekrwada ilula kangangokuba inokushwankathelwa ngezivakalisi ezibini ezicacileyo: umdali womzimba womntu uye wadala imathiriyeli ekrwada ehambelana nayo; ngaphandle kokuba sihambisa ezo mathiriyeli zikrwada emzimbeni uphela, ngaphandle kokuphazamisana nazo, umzimba womntu uya kugqiba ubude bawo obupheleleyo bobomi ngaphandle kokunikezela kuzo naziphi na izifo.

Nawuphi na umntu obona kakuhle ngokwaneleyo ukuze aqonde intsingiselo yokwenyaniso yezo zivakalisi zibini aze azinike ingcinga efunekayo aze acingisise nzulu unokuqonda ngokulula ukuba yeyiphi imeko elusizi ekuyiyo inkqubo yesondlo yendoda yanamhlanje. Kwakhona unokubona ngokulula okulinganayo ukuba kwinkalo yokulwa nezifo zabantu kwiinkulungwane ezidluleyo, amadoda aye asabela kwiindlela eziphosakeleyo neziyingozi yaye, ngaphezu koko, zonke ezo ndlela zinonxibelelwano oluncinane ngokwenene noonobangela abasisiseko bezifo. .

Emva kweminyaka yokufunda ngenyameko kunye namava obuqu asisiseko, namhlanje ungathandabuzi nakancinane ukuba inkqubo yemvelo yezondlo ayikhululi nje kuphela uluntu kuzo zonke iintlobo zezifo, kodwa ikwalungiselela wonke umntu ubomi obude ngokumangalisayo obuzaliswe luxolo, ulonwabo nentuthuzelo.

Ubomi bendoda yanamhlanje yiphupha elibi elibi, lihlaselwe zizono ezininzi, umlutha kunye nobungendawo. Ngenene, bekuya kuba yimfuneko ukuzalisa amawaka emiqulu ukuze kuchazwe ngokupheleleyo zonke izenzo ezigwenxa zomntu, ukubala ngokweenkcukacha imikhwa yakhe ephosakeleyo yokondla, ukubonisa ngokufutshane ukonakala okukhohlakeleyo kwesimilo sakhe kwaye ekugqibeleni abonakalise enye yeendlela ezahlukeneyo eziphosakeleyo zokulwa nobo bubi. Kodwa eyona ngxaki iphambili phambi kwethu kukuba indoda nganye yazi ngokucacileyo ukuba izifo zizalwa njani kwaye yeyiphi indlela engqongqo yokuphelisa ezo zifo kube kanye.

Okokuqala, kuyimfuneko ukwazi ukuba unjani umzimba wethu yakhiwe kwaye yintoni isondlo.

Njengoko sisazi, ubomi kwisijikelezi-linga sethu babonakala okokuqala bukwimo yezidalwa ezineseli enye. Kamva, loo mizimba ye-unicellular isebenzisana kunye ukuze yenze amaqela ahlukeneyo kunye nokwenza ukuba kubekho izinto eziziseli ezininzi. Intsebenziswano yokuqala yeeseli ezimbalwa ekuhambeni kwexesha ikhula ukusa kumkhawo wokuba izale into ephilayo yeeseli ezininzi zeemiliyoni.

Iseli nganye iyinto entsonkothileyo ngokwayo, kodwa injalo izinto eziphilayo zinezigaba zazo ezahlukeneyo zokukhula. Ezona zidalwa ziphilayo zamandulo zaziyi-amoebae yesona sakhiwo sisisiseko, esasihambahamba emanzini kungekho njongo icacileyo. Ekuphela kwemisebenzi yabo yayikukujonga ukutya, ukutya, ukwetyisa nokuphindaphinda ngenkqubo elula yokuzahlula kubini.

Ayenamalungu awo aqala ukucola ukutya, awathi akhula ngokuthe ngcembe njengoko ixesha lalihamba. Kwinqanaba lamva lokuphuhla, ezo seli zaqokelelana ndawonye ukuze zenze izinto eziphilayo ezineeseli ezininzi. Ngamanye amazwi, ukushiya ubomi babo obungenanjongo bomntu ozimeleyo, badlulela kubomi bentsebenziswano, apho iseli nganye inomsebenzi othile wokuwenza kwipatheni edibeneyo yemisebenzi edibeneyo.

Thelekisa ubomi bomntu ngamnye bomntu wokuqala, ngaphambi kwakhe banokuthetha ngokufanelekileyo, kunye nobomi bentsebenziswano bezizwe ezinkulu zanamhlanje, apho amaqela ahlukeneyo abantu asebenza kunye. Kodwa nakwintlobo yethu ehambele phambili yanamhlanje umntu unokufumana abalinganiswa abangenamsebenzi, abaziziyatha, abafunxileyo kunye nolwaphulo-mthetho abasikhumbuza ookhokho bethu abangamavila beentsuku zamandulo. Ukanti, ezo zidalwa zihlala kunye namadoda achubekileyo nakrelekrele.

Kukwanjalo nangomzimba womntu, apho iiseli ezingenamsebenzi, ezizifunxi-gazi ziqhubeka nobukho bazo obudoda ecaleni kweeseli eziluncedo kakhulu kwinqanaba eliphezulu lokukhula. Umzimba womntu unemibutho yawo eyahlukahlukeneyo kunye neziseko, ezithiywa ngamadlala, amalungu, iinkqubo, njalo njalo. Loo malungu kunye neenkqubo zenza imisebenzi yazo ngeenzame zangaxeshanye zamaqela athile eeseli ezikhethekileyo. Kuyathakazelisa ukuqaphela ukuba ezi seli ezikhethekileyo azenzi imisebenzi yazo ethile ngoncedo lwezixhobo ezikhethekileyo kunye

izixhobo ezakhiwe ngaphandle; kunokuba nganye kuzo ngokwayo iyaguqulwa, ngesakhiwo sayo sonke, ibe ngumzi-mveliso ontsokothileyo kakhulu.

Ngaloo ndlela, iiseli ezenza izintso zinikwe izixhobo ezikhethekileyo zokucoca kunye nokuhlaza ezo zohlula egazini kwaye zikhuphe ngomchamo ukungcola kunye neetyhefu eziyingozi kumzimba; iiseli zamadlala zithatha izinto eziyimfuneko ezifunekayo kwi-intercellular fluid (apho akukho mkhondo kwi-raw material ekutyeni okuphekiweyo) kwaye, ukuguqula amahomoni, ukuwahambisa emzimbeni; iiseli zezihlunu zinamandla akhethekileyo ekhontrakthi abenza bakwazi ukwenza iintshukumo zomzimba kunye nokwenza umsebenzi onzima womatshini; ekugqibeleni, iiseli zemithambo-luvo zisebenza ngeeyadi zemicu ethi imiyalelo yobuchopho idluliselwe kuwo wonke umzimba. Ke iseli nganye eyenza umzimba womntu yifektri entsonkothileyo yesakhiwo esithile esahlukileyo kwimisebenzi yayo kuleyo yabamelwane bayo, ukuqala kwiiseli zezikhonkwane, iinwele, amathambo, izihlunu kunye namadlala ukuya kwiiseli zengqondo.

Ngokungathandabuzekiyo, bekuya kuba nomdla kakhulu ukuba uphelele ulwazi lwesakhiwo seeseli kunye nobume bayo yonke imisebenzi kunye neenkqubo ezenzeka kuzo. Kodwa nokuba ngommangaliso othile umntu unokungena kuzo zonke iimfihlo ezifihlakeleyo zeeseleli kunye nemisebenzi yazo eyahlukeneyo, kuya kuba yimfuneko ukuzalisa kungekuphela nje amawaka, kodwa izigidi zemiqulu ukuzichaza, ngelixa umntu ngamnye kuthi ebeya kufuna ishumi elinambini ubomi. fumana nje imbono ecacileyo kuko konke okubhaliweyo.

Ngokuchaseneyo namabango okuqhayisa abanye abaqhayisa ngokuqhayisa, ndoda inolwazi oluncinci kakhulu ngenene ngayo yonke le miba. Ngalo lonke ukuqhubela phambili kwizifundo zakhe bekufanele ukuba waqiniseka ngakumbi nangakumbi ukuba ulwazi awayekwazile ukulufumana lwaluyinxalenye engenakulinganiswa nanto eyayisafihlakele kuye. Ukanti, enxitywe yimpumelelo embalwa yobugcisa, umntu wanamhlanje uzicingela ekwincopho yemfezeko yenzululwazi yaye ngaphandle kokuvumela okanye umqobo uphazamisana nentando yakhe ngaloo mmangaliso wemimangaliso, umzimba womntu. Enyanisweni, ukhukhumele ngokungenangqondo kangangokuba ngeyona nto imbi kakhulu

izinto ezakhayo kunye netyhefu eyoyikekayo nangakumbi wenza IMIVA  
ephambene kakhulu ukuze alungise iziphazamiso eziye zabonakala kulo mzimba. Kuba  
eneneni, akukho nto yenziweyo ukuza kuthi ga ngoku nge-AMAVAVA,  
IIMVAVANYO KUNYE NOKULINGANA OKUNYE. Ngaphezu koko, olo vavanyo  
akalwenzi kuphela kwizilwanyana ezihlwempuzekileyo ezingenakuzikhusela, kodwa  
kwanasemzimbeni wakhe, kubantwana bakhe abathandayo, kulo lonke uluntu. AKAZIBONI  
EZINYE IINDLELA ZOKUFIKELELA IINJONGO ZAKHE.

Kodwa kufuneka sihlale sijonga inyani engenakuphikiswa: indoda engenalo ulwazi  
oluchanekileyo malunga nokusebenza kwewotshi eqhelekileyo akufuneki iqale  
ukuyilungisa, ngenxa yokoyika ukuphosa yonke inkqubo kwisiphithiphithi ngokushukuma  
okungalunganga kwesandla. Uvavanyo olwenziwe zizazinzulu kumzimba  
womntu zisenokufaniswa nesenzo sobudenge somsebénzi owathi, emva kokusebenza  
kumzi-mveliso kangangeentsuku ezimbalwa, wazama ukuqhaqha oomatshini bakhe aze  
abahlanganise kwakhona.

Kwimeko yesifo esibuhlungu umnyangi uhlala engokwemvelo, kodwa i  
Unyango lunxulunyaniswa nokusebenza kwamachiza, ngelixa kwiimeko ezininzi  
xa isigulo sithatha ikhondo elibulalayo njengesiphumo esithe ngqo solawulo lwamachiza,  
ukufa kusoloko kubalelwa kwikhondo lendalo lesigulo. Kufuneka kugxininiswe ukuba  
kwizifo ezingapheliyo, iziyobisi, njengomthetho, zikhulisa imeko kwaye ziphazamise  
umzimba.

Ngoko, yintoni emele iyenze indoda xa amalungu ayo eqalisa ukusebenza  
ngokungaqhelekanga? Ngaba kukho nabani na ehlabathini ozaziyo zonke iinkcukacha  
zezinto eziphilileyo zomntu kanye njengokuba unonjineli eqhelene neenkukacha  
zawo onke amacandelo awahlukeneyo omzi-mveliso wakhe, ukusa kwisikrifu  
sokugqibela? Akunjalongo noko. Njengoko besenditshilo ngasentla, ukulungiswa kwayo  
nayiphi na indlela kunokuphathiswa kuphela loo ngcaphephe inobuchule kunye  
nobuchule bokwahlula onke amalungu omatshini onikiweyo ize iwahlanganise kwakhona.  
Kodwa hayi indlela umntu akude ngayo ekufezekiseni le njongo kumzimba wakhe!

Kufuneka enze ntoni ke umntu kwezo meko? Ngaba kufuneka asonge iingalo  
zakhe kwaye azinikele kutshintsho oluguquguqukayo lwekamva lakhe, okanye kufuneka

izise intlekele entloko ngokuyilwa ngokuqhubekayo kweetyhefu ezitsha nangamalingo aphambeneyo okwenziwa ngazo? Akukho namnye okanye omnye. Kukho, ngethamsanqa, indlela ekhawulezayo nelula kakhulu apho umntu anokuzikhulula kuzo zonke izifo.

Xa injineli isakha umzi-mveliso, isebenzisa imathematika izibalo umisela umgangatho kunye nobungakanani bazo zonke izinto ekrwada eziyimfuneko kuloo mzi-mveliso, kwakunye nenyameko ekufuneka kuthatyathwe ukusebenza nokugcinwa koomatshini bawo. Wandula ke aqinisekise ubomi bokusebenza komzi-mveliso awunikiweyo, ukuba imiyalelo yakhe yenziwe ngenyameko.

## **Yintoni iSondlo?**

Kanye njengokuba injineli nganye yenza izibalo ezineenkukacha ukucacisa i imathiriyeli ekrwada eyimfuneko kumzi-mveliso awuyileyo, ngoko ke ngokona zibalo zichanekileyo iNdalo emangalisayo iye yavelisa imathiriyeli ekrwada efunekayo kuzo zonke izilwanyana kuquka nabantu.

Xa sifuna ukwakha umzi-mveliso oqhelekileyo, okokuqala sakha isakhiwo esifanelekileyo, emva koko sibeke kuwo bonke oomatshini abayimfuneko kunye nedynamo, yaye ekugqibeleni, ukuze umzi-mveliso uqalise ukuvelisa, siwubonelela ngesibaso esiyimfuneko. kunye nemathiriyeli ekrwada. Ngoku ngenxa yokuba umzimba womntu unokwakheka okuntsonkothileyo, izinto zawo ekrwada zintsonkotho ngokufanayo, zibandakanya intaphane yezinto.

Indalo yenze umsebenzi omninzi kweli cala. Kwindawo yokuqala, kwisakhiwo esilula seeseli silungiselele izinto zokwakha ezilula, ezihluka ngokohlobo lweeseli. Ngaloo ndlela, iiseli zeenwele zifuna uhlobo oluthile lwezixhobo zokwakha, ezo zezikhonkwane zifuna olunye uhlobo. Kukwanjalo nangeeseli zezihlunu, amadlala, imithambo-luvo, njalo njalo. Kodwa iiseli zesakhiwo esilula ngolo hlobo azikasebenzi okwangoku; ngamnye kubo ngoku kufuneka abonelelwe ngesixhobo esifanelekileyo esihambelana nomsebenzi wakhe othile, ekusafuneka ezinye izinto zokwakha. Ekugqibeleni,



kuyimfuneko ukubonelela ezo seli ngamandla kunye nokubonelela ngezinto eziyimfuneko zokwenziwa komsebenzi ovelisayo weengqungquthela.

Ngonikezelo lwayo olungasileliyo, iNdalo iqokelele ndawonye zonke ezo izixhobo, inani lazo lifikelela kumashumi amawaka. Nganye kwezo mathiriyeli inobungakanani bayo obuchanekileyo. Ngaloo ndlela, kolunye uhlobo lwento sinokufuna iwaka leegram, kolunye uhlobo igram enye kuphela, isinye kwisithathu esilingana newaka legram. Lo ngumgaqo osebenzayo kuzo zonke iifektri. Kubalulekile ukuba ezo mathiriyeli kufuneka zihlale zikwindawo yeeseli kwimiyinge emiselweyo. Ngokukodwa, kufuneka kuthathelwe ingqalelo ekhethekileyo ukuze kuqinisekiswa ukuba akukho namnye kubo ongekho kwingqokelela ye-aggregate.

Wonke umntu, ofundileyo nolula, osisityebi nolihlwempu ngokufanayo, nguye yedwa onomzimba wakhe yaye nguye kuphela umalathisi onoxanduva kwelo hlabathi limangalisayo leminyele engaphakathi.

Kuyathakazelisa ukuqaphela ukuba zonke izidalwa eziphilayo kulo Mhlaba, ukusuka Imbovane okanye uNdunkulu kwiNdlovu, yiqonde loo ngqokelela kwaye uyisebenzise ngokupheleleyo kwiimfuno zabo zesondlo.

Okumangalisayo kukuba, kususela ekuqalekeni kwempucuko yomntu yedwa, eyedwa yedwa kwihlabathi liphela, uye wathatha ikhefu kwiingqondo zakhe kwaye uye waphulukana nombono wengqibelelo yezona zixhobo ziyimfuneko kwintlo-ntle yakhe. Yiyo loo nto esebenza imini nobusuku kwiilabhoratri zakhe kunye neendibano zocweyo zophando, esenza zonke iintlobo zovavanyo kunye novavanyo, afumane izixhobo ezifanayo nganye nganye, azenze ngokukhawuleza kwiifektri zakhe, azenzele amagama angaqhelekanga, azigcwalise kwiibhokisi kunye neebhotile. , wabachithachitha ehlabathini lonke, ukuze babaginye, bangalambi. Kwaye konke oku bakubiza ngokuba yinzululwazi.

Bengaziqondi izinto abazenzayo, izazinzulu ziye zangenelela ibala lokuchasa indalo. Ukumfamekiswa kukulutha, loo madoda akakwazi ukubona ukuba ngezigidi kunye nezigidi zeminyaka kunye nezibalo ezichanekileyo umama wethu uMhlaba, kwiProvidence yakhe, uye wadibanisa, uye wagxila kwizityalo kwaye uye wagcwalisa yonke into.

ihlabathi kunye nezo zakhi zinezondlo ezithe zaqala ukuzibona, nganye nganye.

Zonke izinto eziphilayo ezisehlabathini zehla kwi oohokho abafanayo, kodwa ekuhambeni kwexesha baye bathatha iindlela ezahlukeneyo zokuziphendukela kwemvelo. Umahluko we-anatomical kunye nomzimba phakathi kwabantu kunye nezinye izilwanyana mncinci kakhulu.

Njengomntu, ezo zilwanyana nazo zinentliziyo, imiphunga, isibindi, izintso, igazi, amathambo, ingqondo, njalo njalo. Amalungu abo afuna izakhi zezondlo kanye njengokuba amalungu omntu esenza. Eyona mpazamo inkulu eyenziwe yingcali yebhayoloji yophando ibe kukuchitha ixesha elininzi kunye nomzamo kuphando lweengxaki ezizizo ezizisekondari, ezincinci neziphikisanayo, athe wayivala ingqondo yakhe wayibhuqa ingqondo yakhe, endaweni yokuxhomekeka kwiinyani ezinje kunye nedatha. njengoko zikhoyo kwaye useke ulwazi lwakhe kwiziphumo ezifunyenwe ngovavanyo olusisiseko.

Kufuneka siyiqaphele into yokuba xa isilwanyana sikha igqabi "elincinci" emthini osehlabathini, lanelisa zonke iimfuno zenyama yaso ngokutya elo gqabi "lilula". Kwelo gqabi linye, indalo igxininise zonke ezo zinto ziyimfuneko ekwakheni iiseli ezintsha kumzimba weso silwanyana; ukwahlula ezo seli, ukuzondla nokuzinika amandla, kwaye ekugqibeleni ukubonelela ngemathiriyeli ekrwada eyimfuneko yamadlala.

Ngamafutshane, elo gqabi liquka imathiriyeli ekrwada elungelelanisiweyo umzimba wezilwanyana; Elo gqabi SISONDLLO esifanelekileyo sesilwanyana.

## **Zonke lindidi zemifuno ekrwada zibandakanya Abavoti abafanayo**

Ukuba esi silwanyana singasentla, asikwazi ukufumana nantoni na yokutya ngaphandle kwelo gqabi, sinyanzelekile ukuba siphile kolo hlobo lunye lokutya kangangeenyanza okanye iminyaka emva koko, umzimba waso awuyi kuva nakuphi na ukuswela iivithamini okanye ezinye iinxalenye ezinesondlo kulo mbandela. Ayanzi mahluko ukuba

endaweni yeqqabi lomthi, unazo ezinye izityalo.

Eyona nto ibalulekileyo kukuba ukutya ekutyayo KUYENDALO  
KWAYE KUQHELEKILEYO.

Xa bebeka umlinganiselo wokutya phambi kwehashe okanye idonki, abaze bazixhalabise ngengcamango yokuba isixa seeproteni okanye iivithamini zisenokunganelanga isilwanyana, nangona sisazi kakuhle ukuba izilwanyana nazo, njengabantu, ziyazifuna. lonke uhlobo lweevithamini, iiminerali kunye nezinye izakhamzimba.

Wonk' ubani unokubona ngokucacileyo ukuba ukukhetha ukutya okufumana amawaka eentlobo ezahlukeneyo zezilwanyana kulinganiselwe kangangokuba abanalo ithuba lokukhetha oko bangathanda ukukutya. Banyanzelekile ukuba baphile ngeendidi ezimbalwa zokutya okuqhelekileyo okufumaneka kwindawo abahlala kuyo. Nangona kunjalo, asikwazi ukufumana imeko enye ye-avitaminosis okanye nayiphi na enye intswelo yokutya phakathi kwabo.

Ukuba uthatha ukutya okutyiwa zezo zilwanyana kwi iilabhoratri zeengcali zebhayoloji, nganye kuzo ziya kufumana izinto ezininzi zeempawu ezahlukeneyo kunye nobungakanani. Emva koko baya kukuxelela ukuba kwisityalo esithile kukho iprotheni eninzi, amafutha amaninzi kunye nevitamin enye okanye enye. Ngaloo ndlela kwisityalo ngasinye baya kubala ezinye ze-10-15 zokhetho abaye bakwazi ukuzifumana kwaye baya kumisela ngononophelo ubuninzi babo nganye nganye. Kwanakwezona ziqhamo zityebileyo inani lamacandelo abaye baphumelela ukuwafumanisa lilinganiselwe ngokungqongqo. Ngokwenyani, oku akubonisi ukuba ukutya ngakunye kuqulathe kuphela ishumi elinesibini okanye lamalungu afunyenwe ngabo; endaweni yoko, luphawu lokuba isakhono sabo sobugcisa kunye nemithombo akwanelanga ukuhlalutya ngokupheleleyo kunye nokumisela ngokomgangatho nangobungakanani zonke ezo ziqulatho ezithe zadibana kwilabhoratri. Kuthetha ukuba kwizinto ezithile zokutya baye bakwazi ukufumana kuphela ezo ndidi zimbalwa zemiba; abaseleyo bazifihle kubo.

Esona sizathu siphambili soku kukuba izinto ezifunyenweyo ngeengcali zebhayoloji ayizona zinto ziphambili kwezo mifuno, kodwa zizikhompawundi ezibonakala ngeendlela ezahlukeneyo kwimifuno eyahlukeneyo. Ekungeneni komzimba wesilwanyana, ezo khompawundi ziyaqhekeka kwaye zidityaniswe kwakhona, ngexesha apho kwenziwa iikhompawundi ezintsha ezihambelana neemfuno zento ephilayo.

## **YONKE IMIFUNO EITWA ZIZILWANYANA IHLANGANISA IZIQULATHO EZINYE**

Ngokusisiseko, yonke imifuno iqulathe iindidi ezintathu eziphambili zezinto. Enye yazo ngamanzi, esiwaqhelileyo sonke. Siyazi ukuba asinakuphila ngaphandle kwamanzi, kwaye sinokukhumbula kakuhle ukuba owona mthombo wamanzi usulungekileyo nokhuselekileyo owaziwayo kuthi ufumaneka kwiziqhamo kunye nemifuno. Okulandelayo, kuza i-roughage. Le yinto eyenza isakhelo semizimba yemifuno, ibanika ifom kunye nokuqina. I-roughage ayiqhekezwa kwaye ifakwe kumalungu esilwanyana; ikhutshwa emzimbeni ikwimo yelindle. Nangona kunjalo, yinxalenye ebalulekileyo yokutya kwezilwanyana. Ukuba bekungekho ntlakantlaka kwaye ukutya okutyiwa sisilwanyana kuqhekezwe ngokupheleleyo kwaye kwahlanganiswa, amathumbu ebengayi kuba nanto yokuwakhupha, kwaye ekuhambeni kwexesha ayeya kushwabana kwaye ome. Ukanti, into engumnqa kukuba abantu abaninzi banombono omfutshane kangangokuba, xa bejonga isintlakantlakiso "njengesingenakutya," basisusa ngabom ekutyeni kwabo, nto leyo ephumela ekubeni phantse lonke uluntu luthwaxwe kukuqhinwa. Ngamanye amazwi, oyena nobangela wokuqhinwa kukungabikho kwe-roughage ekutyeni. Kodwa ukubuyela kumbandela oxutyushwayo, ukugqibela kwiindidi ezintathu zezinto kwiziqhamo kunye nemifuno sisondlo ngokwaso, esigaywe ngokupheleleyo kwaye sixutywe ngumzimba.

Uahluko obalulekileyo phakathi kweentlobo ngeentlobo zemifuno uvela kwiinyantlukwano kubungakanani obunxulumene nezo ndidi zintathu zezinto. Ngoko ke, owona mahluko ophambili phakathi kwengca eqhelekileyo kunye nesiqhamo kukuba kwisintlakantlakiso sangaphambili sisongamele, ngelixa isiqhamo sinomlinganiselo ophakathi wesintlakantlakiso, kunye nentaphane yezondlo ezigxininisiweyo kunye nomyinge owaneleyo wamanzi. Ngenxa yesakhiwo esikhethekileyo se

amalungu abo okwetyisa kunye nefaculty of rumination, quadrupeds bayakwazi ukutyumza kunye nokusila ingca, ukukhupha izondlo ezisasazwe kancinci kuyo kwaye ikhuphe intsalela emizimbeni yabo. Le yindlela izilwanyana ezithile ezikwazi ngayo ukufumana isondlo kwifula eyomileyo okanye iindiza; inkamela iyakwazi ukuphila emithaneni yasentlango, ne-esile phezu kwezona ngca.

Kule nto, sinokufikelela kwisigqibo esibalulekileyo sokuba yonke imifuno iqulethe izondlo eziyimfuneko zokugcina izilwanyana zezilwanyana, kuphela kwimifuno ethile ibonakala kwifom ehlakazekileyo, kwezinye igxininise kakhulu. Phakathi kokutya kwendalo okunesondlo kakhulu kukho i-walnuts, i-almonds, i-grains, i-pulses, iitapile, iinqathe, iibhanana, iidiliya kunye nazo zonke ezinye iziqhamo, emva koko kuza ezinye iingcambu, imifuno kunye nemifuno; ngamanye amazwi, kwaoko kutya athe umntu wakuhlutha emlonyeni wezinye izilwanyana waza wazabela kuye. Ukanti, nanini na kuthethwa ngokutya okukrwada, kwaloo ndoda inye iphendula ngokungenazintloni isithi: "Ndingazondla njani ngaphandle kokutya okuphekiweyo?" Ilizwi elililazo ngakumbi umntu akanakulifumana ehlabathini, kodwa ngelishwa ukukhotyokiswa kokutya isidumbu kuye kwamfamekisa uluntu kangangokuba, enyanisweni, yimpendulo eqhelekileyo yesininzi sabantu. Abo bangenawo amava ayimfuneko abakwazi ukuqonda indlela atyebe ngayo nanesondlo ngayo ezo zinto nokuba zincinane kangakanani na ukuze sanelise iintswelo zethu zemihla ngemihla. Kwam, kwandithatha iminyaka ukufika enyanisweni. Kodwa ndiza kuthetha ngakumbi malunga noku kamva.

Ezo zakhi zondlo ezifumaneka kwindawo yokuxinana kwisiqhamo somthi nazo zifumaneka zithe saa kancinane emagqabini awo, amaxolo kunye namasebe. Isilwanyana esikhulu njengendlulamthi sizondla ngokutya amagqabi emithi. Xa ithupha elincinane lomthi limiliselwe komnye umthi, liye livelise amasebe lize ekugqibeleni livelise isiqhamo esifanayo. Oku kubonisa ngokucacileyo ukuba i-bud iqulethe zonke izinto ezisisiseko eziyimfuneko ekubunjweni kwesiqhamo esinikiweyo.

Ngoku, zeziphi ezo nxalenye zokuqala? Ziiathom, ezinokuthi zithathwe njengesuntswana elincinane elingenakuhlukaniswa ngokwekhemikhali

yento enokuthatha inxaxheba kutshintsho lwekhemikhali, kunye neemolekyuli, ezingawona masuntswana amancinane eelementi okanye ikhompawundi enokuthi ngesiqhelo ikhokele ubukho obahlukileyo. Zonke izityalo ezidlwayo zibandakanya phantse izinto ezifanayo, ngokwemilinganiselo eyahlukeneyo kunye nolungelelwaniso apho iikhompawundi ezahlukeneyo zenziwe, zahluke enye kwenye ngohlobo, umbala kunye nencasa. Ngaphaya koko, i-clove neegusha ziyafana ncam. Xa igatya lifakwa esiswini segusha, liyayitshintsha imolekyuli yalo lize libe yigusha. Kukho imbalelwano efanayo phakathi kwesiqhamo kunye nomntu.

Yonke imifuno kunye nezilwanyana aziyonto ngaphandle kokutshintshiselana kwanaphakade kunye nokujikeleza kweethom. Kulapha apho ummangaliso omkhulu kunye nendalo izibonakalisa khona. Siphosa emhlabeni umzuzu unkozo ongekho mkhulu kunentloko yesikhonkwane. Emva kwembalwa iyantshula kancinane, emva koko intshule amasebe namagqabi, yaye ekuhambeni kwexesha ivelisa isiqhamo. Kamva iguqulwa ibe yinkomo, ihashe okanye umntu ojikeleza kweli hlabathi okwethutyana aze abuyisele iathom zalo emhlabeni. Apho, phantsi kwempembelelo eqaqambileyo yokukhanya kwelanga, ezoathom kanye zivuselelwa ngokutsha, kuphefumlelwa ubomi obutsha kuzo yaye zijikwa kwakhona zibe zizityalo nezilwanyana ezifanayo, ukuze ziqhubeke nomjikelo ongapheliyo wendalo ngokuphindaphindiweyo.

Kodwa ukuze izale into ephilayo, umzimba wemifuno kufuneka uphelele kwaye UPHILA. Ngaphezu koko, akwanelanga nakanye ukuba ukudla kube bubomi nje; isondlo esigqibeleleyo semifuno kufuneka SISEBENZE kwaye SINGALALI.

Amava amade asibonise ukuba iintaka zekheji azanelisi imbewu eyomileyo yodwa. Ngembewu yabo eyomileyo bafuna ukutya okutsha ngokunjalo. Udidi oluthile lwezo mbewu okanye ukutya okutsha akubalulekanga kakhulu. Ukutya okugqibeleleyo kunokufunyanwa ngokukhetha uhlobo oluthile lwembewu okanye iinkozo kunye nokongeza ngalo naluphi na uhlobo lweziquhamo ezitsha zemifuno.

Le nyaniso isizisa kwisigqibo esibalulekileyo sokuba okona kutya kugqibeleleyo kuyeka ukugqibelela emva kokuba komile kancinci. Emva koko

singazithatha njani njengezondlo ezo zinto ziphuma eziontini, ekhitshini nakwimihlathi yoomatshini abagqumayo?

Nakuba kunjalo, izilwanyana azibi sengozini xa zihluthwa ukutya okutsha kwiinyanga ezimbalwa zasebusika. Kuba benza ukusilela ngexesha lasentlakohlaza nasehlotyeni, xa yonke indalo ibuyela ebomini kwakhona. Indalo iye yabafaka kolu hlobo lobomi. Imbewu eyomileyo, iicereals kunye ne-pulses, ngokwenene, kukutya okuphilayo, kodwa zikwimo engasebenziyo kunye neyokulala. Ngethamsanqa, zinokuvuswa ngokulula, zisebenze kwaye ziguqulwe zibe zizondlo ezigqibeleleyo ngokufakwa emanzini kwaye zigcinwe kumoya opholileyo usuku okanye ezimbini. Ke ngoko, ngokusetyenziswa kweenkoko ezihlumayo kuphela (ezisebenzayo) umntu unethuba lokukhusela isondlo esigqibeleleyo kuwo onke amaxesha onyaka nakuzo zonke iikona zomhlaba. Usenokusebenzisa amawaka aseleyo okutya okutsha nokunencasa ukuze angenise ukutya okwahlukahlukeneyo aze enze ubomi bube mnandi ngakumbi.

Ubomi ngumbutho wamandla kunye nomcimbi. Xa siinqwenela ukwakha umatshini, sidibanisa zonke iinxalenye eziyimfuneko ngokweplani, kwaye kamsinya nje ukuba iinkcukacha zokugqibela zigqitywe, umatshini uza kusebenza. Loo nto ibangela ukuba umzi-mveliso womntu ushukume ubizwa ngokuba ngumphefumlo, othi udibane nawo onke amanye amasuntswana, ugqibezele ubume bento ephilayo uze uyibeke kwintshukumo.

**Iimpawu zeeProtheyini ezikhethekileyo, iiVithamini kunye Izimbiwa kunye nazo zonke iiNdawo zoMntu zeSondlo**

**Akufuneki Senze Isiseko Sengxoxo**

Kwicandelo lokugqibela sibonile ukuba yonke imifuno etyiwayo iqulathe izinto ezifanayo, kwaye umahluko kwiimpawu zazo zeekhemikhali kunye nezomzimba zibangelwa yiyantlukwano ekuqulunqweni kwazo kunye nesakhiwo semolekyuli. Ngelishwa, iingcali zebhayoloji aziyihoyanga le nyaniso ingenakuphikiswa kwaye ziye zaseka inzululwazi yazo zonke kwiikhompawundi ezahlukeneyo ezintsonkothileyo ezizifumene ekutyeni. Benxilile zizinto eziye zafunyanwa kwiilabhoratri zabo, baye bavala amehlo abo kuloo lebhu imangalisayo yendalo esihambisa kuyo ukhozo lwembewu encinane ka-

zingabonakali ngeliso lenyama kwaye zibonakaliswe, ngokubuyisela, kwiiveki ezimbalwa, kunye nokutya okugqibeleleyo okwanelisayo zonke iimfuno zendalo yethu kuzo zonke iinkalo. Kodwa basenokubuphosa kude eso sisa sesisa sendalo okanye basitshise kwaye basitshabalalise, emva koko balungise, kwiilabhoratri zabo ezilusizi, izinto ezithile ezifileyo ezinento efana nayo. Le mixube ngoku banesidima ngamagama namanani awahlukeneyo, kwaye bayisebenzisela ukonakalisa, okokuqala, amalungu abo omzimba kunye nalawo abantwana babo abamsulwa.

Ngaloo ndlela, bafumene izinto ezininzi ezahlukeneyo kwiidiliya, bathi ukuba iidiliya ziqulathe izinto ezinje, ngokungathi azinanto yimbi. Benza into efanayo kwimeko yazo zonke izinto zokutya zendalo kunye nezingezizo ezendalo, kunye nokutya apho balawula khona ukufumana nayiphi na loo miba kucetyiswa kuthi njengomthombo wesondlo esinikiweyo. Njengomphumo woko kungaboni ngasonye, okona kutya kuyingozi kubonakaliswa njengezondlo ezilungeleleneyo ngokupheleleyo nangokuchaseneyo noko.

Thatha nje ipensile wenze uludwe lwezinto eziye zafunyanwa ziingcali zebhayoloji ekutyeni okufumaneka kwinkomo: inyama yenkomo, isibindi, ingqondo, intliziyo, ubisi, ubusi kunye netshizi. Ngoku makhe sibone ukuba bayakwazi na ukubona zonke ezo zinto kwi-clover, i-straw okanye kwimifuno eqhelekileyo yasentabeni ngendlela efanayo. Akunjalongo noko. Ukanti akukho bani unokuyikhanyela into yokuba izinto ezisetyenziswa ekwenzeni umzimba wenkomo zezo zityalo kanye; oko kukuthi, inkomo yonke ibunjwe ngokupheleleyo kwezo ngca. Ukuba ukutya kwezilwanyana sikugqala njengesondlo esaneleyo ngokupheleleyo kwirhamncwa elidla inyama, kungenxa yokuba isidumbu siphela sexhoba nesikhumba, amathambo, igazi nenyama yalo yaye, ngaphezu koko, nazo zonke iiseli zalo eziphilayo, zinexabiso elilinganayo lesondlo. kuleyo yengca. Kodwa leliphi ixabiso elithathwe ubisi, ibhotolo okanye inyama ngokwahlukeneyo? Ngamnye wabo uneqhezu elingenasiphelo lexabiso lengca eqhelekileyo kwaye ukuba ikwimeko ekrwada. Ngokuphathelele ukuba yintoni eseleyo kwizakhi zezondlo zezo zinto emva kokupheka akufuni ukukhulisa. Ngoko ke, ngamana singasiqonda isondlo sokwenene sobisi okanye inyama, eye yazukiswa kangangeenkulungwane ngabantu abanengqondo ephangaleleyo!

Ngenxa yoko, ngamana singakugqala ukuxabiseka kokwenene kwazo zonke ezo zibhengezo zihombisa iinkonkxa neenkonkxa zeentlobo ezininzi zobisi olomisiweyo nolonakeleyo.



Ubulungisa bufuna ukuba ukususela ngoku ukuya phambili abasasazi bezo zibhengezo kufuneka baziswe kwaye bohlwaywe ngokuqatha, kuba uxanduva lokufa kwezigididi zabantwana lusemagxeni abo ngokuthe ngqo.

Ndiyavuma ukuba umntu uhlala exhalabele ukufunda izinto ezintsha, ukungena kwiimfihlo zendalo, ukwandisa ulwazi lwakhe. Kubaluleke ngokukhethekileyo ukuba wonke umninimzi-mveliso ufanele aqhelane neemfihlelo zezinto eziyimfuneko kumzi-mveliso wakhe.

Vumela izazinzulu zophando zithintele uphando lwazo ngaphakathi kweendonga ezine zeelaboratri zazo kude kube yimini, xa zithe zaphumelela ukukhulisa isityalo kwimbewu ehlanganiswe ngokupheleleyo ngamalungu okwenziwa awenziwe kwiindibano zabo zokusebenzela. Ngoko ubulumko babo buya kuba bulingana nobulumko bendalo. Kodwa ihlabathi lethu sele lizele yimbewu enjalo, apho sifumana esona sondlo saneleyo esanelisa zonke iimfuno eziyimfuneko kumzimba wethu. Eso sondlo asinaso nesona siphene sincinci. Akukho nto isilela kuyo; akukho nto ingafunekiyo; icandelo ngalinye linomgangatho walo, ubungakanani balo kunye nomsebenzi walo ugqitywe zezona zibalo zichanekileyo.

Basixelela ukuba sitye iiprotini, njengoko iiprotheyini zilungile empilweni. Kodwa kufuneka sitye kangakanani? Ngaba likhona inani ekuvunyelwene ngalo ngokubanzi ngeemfuno zethu zemihla ngemihla? Izitena ziyafuneka ekwakhiweni kwesakhiwo, kodwa ngokuqinisekileyo asinako ukufumba izitena ngokungakhethiyo okanye sizibeke phezu kwesinye ngaphandle kodaka.

Amagcisa amatsha angenile ebaleni. Bafudukile injineli enamava kwinani lemizi-mveliso entsonkothileyo kwaye ngoku banqwenela ukuyigcina kwaye bayisebenzise ngokwabo loo mizi mveliso. Kuyo yonke indawo kukho iziqwenga zemathiriyeli ekrwada ezifunjwe ngokungalindelekanga. Ngamnye kubo ngokungakhathali uthabatha nantoni na anokuyibeka lula aze ayiphakele kumzi-mveliso. Enye izisa amatye, enye isinyithi; elesithathu ke lithwele udaka; Zonke ezi zinto zihlangana kunye kungabikho sicwangciso sisisigxina okanye uyilo, kwaye emva koko bahamba bayolanda ngakumbi nangakumbi. Izinto ezininzi ze-organic kunye ne-inorganic ezihlala zisenza

inkangeleko. Umntu wondla oomatshini ngentwana yento ethile, esithi iluncedo; enye iyizalisa nge-emele yento yesibini, isithi iseluncedo ngakumbi. Ngaloo ndlela wonke umntu uminxa umzi-mveliso ngayo nantoni na acinga ukuba ifana nezixhobo zawo ezifanelekileyo. Iimvavanyo ziyenziwa, imifuniselo engapheliyo. Kwelinye icala, inani labantu abaziziyatha batshise ezo zixhobo zikrwada; kwelinye icala, wonke umntu ungxamile ukuya kucholachola iintsalela anokuzikhupha eluthuthwini oluqhumayo aze azifake emlonyeni womzi-mveliso.

Ngokwemvelo ngokwaneleyo, umzi-mveliso uqala ukusebenza ngokungaqhelekanga. Okungakumbi umzi-mveliso usebenza ngokungaqhelekanga, kokukhona ezi ngcaphephe zikhulayo ziphindaphinda imizamo yazo. Baqhuba ngapha nangapha ukukhangela iindlela ezintsha kunye nezinto ezintsha. Kweso siphithiphithi bayanyathela, batshabalalise okanye batshise ezona zakhi zekhemikhali ziyimfuneko zemathiriyeli ekrwada, izakhi ezithi ngamanye amaxesha zibe zincinci kakhulu ukuba zingabonwa ngabo. Xa bebona ukuba imigudu yabo ayincedi yaye imeko yomzi-mveliso ngokuthe ngcembe iya isiba mbi isiba mbi ngakumbi, baya nangakumbi entlango baze bafumane izinto ezintsha ngokupheleleyo ezinganxulumananga konke konke nezinto ezikrwada zalo mzi-mveliso, yaye baqhubeka besiya entlango. zama ukulawula ukusebenza kweplanti yabo ngoncedo lwabo. Kangangexesha elithile, enye yezo zinto zintsha inqanda ukukhala komzi-mveliso, enye ivala isandi sawo sokugqobhoza, eyesithathu ithoba isantya sokusebenza seendlela ezithile, ngoxa esesine, ngokwahlukileyo, iwakhawulezisa ngakumbi. Olu tshintsho lubonakala luyimiqondiso elungileyo kubo; baxhumaxhuma luvuyo baze baqhwabe izandla njengabantwana abancinane, baze ke baqhubeka nokukhangela izinto "ezomeleleyo nezisebenza ngakumbi". Maxa wambi, amacandelo athile omzi-mveliso aye ayeke ukusebenza ngokupheleleyo okanye angasebenzi kakuhle kangangokuba abeke esichengeni ukhuseleko lwabamelwane bawo. Kungelo xesha apho amadoda abonisa khona ubugcisa bawo obukhulu. Basusa ngobuchule baze balahle ezo ndawo "zingenamsebenzi".

Akumangalisi ke ngoko ukuba yonke loo migudu iphele ingaphumeleli yaye enye emva kwenye imizi-mveliso iphelelwa ngumsebenzi ngokukhawuleza. Kodwa iinjini ezisebenza nzima azilahli ithemba.

Bazingisa kuvavanyo lwabo lokuphelelwa lithemba, besala ukukhumbula injineli yokwenyani yaloo mizi-mveliso, ubume babo, ababukhanyelayo.

Ukuthlekiswa ngokuqhubekayo komzimba womntu nomzi-mveliso akwenziwa ngendlela efuziselayo. Kuba ngokwenene umzimba womntu ungumzi-mveliso njengazo zonke ezinye iifektri, ngalo mahluko untsonkotho ngakumbi kunomzi-mveliso oqhelekileyo yaye iinxalenye zawo zincinane kangangokuba uninzi lwayo alubonakali yaye aluqondwa ebantwini.

Kanye njengeenjini ezingentla, iingcali zethu zebhayoloji ziqhuba imifuniselo ebantwini ngezona zixhobo zoyikekayo zikhoyo, ngezona zinto zisisiseko zokutya ezinokubakho, ngamalungiselelo ahlukeneyo okwenziwa kunye nazo zonke iityhefu ezibulalayo ezaziwa luluntu. Bapapasha izintlu ezingapheliyo ezinamagama angapheliyo ezinto kwaye bakhokele abantu ukuba balahlekise ngeengcebiso zabo ezilahlekisayo. Ngamnye ucebisa into ayithandayo, elowo uthetha into ethi qatha engqondweni yakhe, ezenzela nje ngokungakhethiyo, ngomgaqo wobhontsi.

Bazalisa amawaka emiqulu baze bazalise ihlabathi ngayo, baduma koonomathotholo, bashicilela izibhengezo kumaphephandaba.

Kodwa yonke into abayenzayo bubuxoki, yonke into abayithethayo iyaphikisana.

Bamela eyona nto iyingozi kakhulu njengenzuzo kakhulu, kodwa bayakwalela ukusetyenziswa kweyona nto ibalulekileyo. Kwesi siphithiphithi sokubhideka nokubhideka, ababhali ngokwabo baphuthaphutha kumda wamathandabuzo kunye nokungabi nazigqibo, ngelixa abaphulaphuli babo beme bedidekile kwaye bedidekile.

Okwangoku, yeha, abo basondeleyo kuthi bayabushiya obu bomi ngezigidi, ngokungeyomfuneko ngaphambi kwexesha labo elifanelekileyo.

Ndibhenela kuwo onke amadoda akrelekrele kwihlabathi liphela ukuba aphume kokungakhathali kwabo ukuba kungenxa yempilo yabo kunye neyekith kunye nezalamane zabo. Mababambene ngezandla nam ukuze ngamandla ethu omanyano sivule amehlo oluntu, silungise imikhwa egwenxa yesondlo kwaye siphelise ezo ndyikitya zokufa zoyikekayo.

Ngamnye wethu makavule amehlo akhe aze aqwalasele ngononophelo amanyundululu awothusayo ahlazisa impucuko yanamhlanje. Ngesimo sengqondo esingalunganga esamkelwe zizazinzulu zethu, abenzi benzuzo kunye nabaqikeleli baye bangena entsimini. Okona kutya kuyingozi kwaye kungxengwe ngokugqithisileyo kubhengezwa simahla njengemithombo etyebileyo yeevithamini kwaye

ithengiswe ngokuphandle eluntwini. Ziquka iibhiskithi, iilekese, iziselo ezithambileyo ezifana neCoca-Cola kunye nelemonade, inyama ebolileyo, ubisi olomisiweyo kunye namawakawaka ezinto ezityiwayo ezahlukeneyo, eziye zahluthwa ngokupheleleyo ezona zinto zibalulekileyo zondlo kwaye zithandwa kakhulu ukubangela izigulo nokubulala abantu. Ezona zinto zinomdla kakhulu ziqokelelwa apha naphaya, zixutywe kunye, zizaliswe kwiitoti kunye neebhokisi, ezibhalwe ngohlaselo olude lwamagama ezilwanyana ezifuywayo ezibonakala ngathi zezenzululwazi kwaye zithengiselwe uluntu olungenangqondo njenge "dietetic" amalungiselelo ngokwazo. Ukusa kumlinganiselo onjalo amayeza ale mihla aye athengiswa kangangokuba iilebhu zabucala zihlawula ikomishoni yama-50 ekhulwini koogqirha ngeentlawulo ezenziwa kwizigulana ezithunyelwa kubo. Ubani bekuya kufuneka azalise amakhulu emiqulu ukuba ebenqwenela ukunikela ngomfanekiso ocacileyo wabo bonke ubuqhophololo obukhoyo ehlabathini namhlanje. Okwangoku, andikhululekanga ukwenza loo msebenzi.

Ngeli xesha, iingcali zebhayoloji zifumana ivithamin ethile ngexesha lophando lwabo. Kancinci kamva bafumanisa ukuba ayisiyonto ilula, kodwa iyinkimbinkimbi yezinto ezilishumi elinesibini, nganye kuzo bakhetha igama. Ngokuthe ngcembe baqaphela ukuba ivithamin ethile ayibonakalisi amandla ayo xa abanye bengekho, okanye baphawula ukuba, xa ifakwa kumzimba, enye into iyatshintsha ibe yenye njalo njalo.

Iimpembelelo zamavithamini okwenziwa kumzimba womntu zibonakala kwaye ziphikisana. Amadoda abeka izitena zendlu phezu komqolo ngaphandle kodaka aze ke, ukuze alungise loo mpazamo, alungisa umphanda omkhulu wodaka olukumgangatho ophantsi aze awugalele kweso sakhiwo ngaxeshanye. Ukunamathela kumphezulu wangaphandle wezitena, olo daka lukhusela isakhiwo kumoya kunye nemvula okwethutyana, kodwa aluyi kungena kumalungu phakathi kwezitena kwaye, ngokuqinisekileyo, aluze lufikelele kwiileyile zangaphakathi zesakhiwo. Ngamanye amaxesha kusetyenziswa ubuninzi obugqithisileyo bodaka lobuxoki; ngoko ke nasiphi na isakhiwo esisiseko esihexayo ngandlel' ithile siyadilika. Yiloo nto kanye eyenzekayo ngamanye amaxesha ngexesha lokutofa kweevithamini, xa isigulane sifa ngokukhawuleza emva kokutofa. Umntu unokusimela njani njengesakhamzimba umlinganiselo omncinci obulala indoda ngaphakathi

imizuzu emihlanu yokungena kwayo emzimbeni womntu? Abantu baya kubuyela nini ezingqondweni baze balushiye olo budenge? Phezu kwako nje ukusilela okuninzi, ukuphoxeka namashwa, abantu bazingisa kwikhondo labo eliphosakeleyo neliyintlekele, besala ukuhlela inyathelo elinye.

Iincwadi ezintsha zihlala zibonakala; izintlu ezintsha kunye neengcebiso zongezwa rhoqo kwizinto ezindala kunye nomkhukula ongapheliyo wetyhefu uphuma ngokuthe ngcembe ukusuka kwiifektri ukuya kwizitho zamadoda. Njengoko kunjalo, amawaka emiqulu abhaliwe kwisondlo kunye nezifundo ezinxulumene nazo, zonke zineembono ezahlukeneyo kunye nemibono, iinkcukacha ezahlukeneyo kunye neenkukacha, uluhlu oluhlukeneyo kunye neetafile.

Makhe sicinge okomzuzwana ukuba iincwadi ezibhalwe kumntu ngamnye iivithamini kunye nezinye izakhi zondlo, iingcebiso zezondlo kunye noluhlu lwezidlo ezithile ziyinyaniso. Ngoko sisenokuzibuza enoba le yinkqubo esebenzisekayo yokondla abantu kusini na nokuba abo banqwenela ukuphila kweli hlabathi baphantsi kwemfuneko elusizi yokuba bafunde ngentloko zonke ezo ncwadi. Ngoko ke, kuya kwenzeka ntoni kwizigidi zabantu ezihlala ezintabeni nasezintlanjeni, kwiidolophana nakwiidolophana ezithe qelele, nezingenalo ithuba lokuziqhelanisa noludwe lwezidlo ezilolo hlobo? Ngaba kufuneka babulawe yindlala?

Hayi, bahlobo balungileyo, vukani kulo thotho lwenu lokungakhathali, kuba asiyiyo indlela yobomi emiselwe umntu. Ubomi obunjalo ngokwenene abunabomi konke konke; liphupha elibi. Kufuneka sizise uguqulo olupheleleyo nolukhawulezayo kwisimo sethu sengqondo malunga neengxaki zesondlo. Upapasho malunga nezakhamzimba zomntu ngamnye kunye nokutya kufuneka kuyekwe kwaye yonke imigqaliselo yeevithamini ezenziweyo kunye namachiza anetyhefu kufuneka iyekwe kwangoko.

Inye kuphela indlela yokukhulula uluntu kobo bugxwayiba kube kanye, kwaye oko kukwazisa inguqu emandla kwindlela yethu yokuphila nakwimikhwa yethu yesondlo. Le mikhwa kufuneka itshintshwe ngendlela yokuba idibanise kwaye ivisisanise inkqubo echanekileyo yesondlo kunye nobomi bomntu. Emva koko ukhetho phakathi kwezakhamzimba zodwa alusayi kuphinda lusebenze nayiphi na injongo eluncedo kwaye abantu abasayi kuphinda bacinge ngezidlo ezithile. Kuphela enjalo ilungelelene ngokupheleleyo

ukutya kufuneka kugcinwe ekhaya njengoko kunezondlo ezifanayo; ngamanye amazwi ukutya ngakunye okutyiwa yindoda kufuneka kube sisondlo esipheleleyo ngokwako.

Abafundi mabangaze bacinge ukuba kunzima kakhulu ukukhokela lonke uluntu ngaloo ndlela imangalisayo. Kubonakala kunjalo kuphela kumphezulu. Emva kokuba ndidlule kuzo zonke izigaba zayo, ndiyazi ukuba, kude nokuba nzima, ngumsebenzi olula kakhulu, endilungele ukunikela kuwo lonke ixesha namandla am.

Kufuneka senze iimeko ezinjalo njengoko ziya kwenza ukuba kube lula ukuba izityebi kunye namahlwempu, abakhulu nabancinci, abafundileyo kunye nabalula ngokufanayo baphile ubomi obunempilo ngaphandle kokuhlala phantsi kwembopheleleko yokwenza ukhetho olusisinyanzelo phakathi kokutya okutyiwa ngabo. Emva koko ukhetho lokutya luya kugqitywa ngumbono wethu wokunambitha, iimfuno kunye neminqweno eya kuba sisikhokelo sethu esingenasiphako ekukhetheni ukutya kwendalo.

Sisenokuzibuza, emva koko, ukuba iingcali zebhayoloji zifuna ntoni kwaye yintoni na eyona njongo yabo kuku. Mhlawumbi bona ngokwabo abanayo ingcamango ecacileyo yenjongo yabo yokugqibela, kodwa ndiza kubaxelela. Bazama ukufumanisa ukuba loluphi uhlobo lwezinto ezifunwa ngumzimba wethu ukuze uphile ubomi obunempilo. Banqwenela ukuqinisekisa umsebenzi ofanelekileyo wevithamini nganye kunye neminerali nganye kumzimba wethu. Bafumanisa ukuba ivithamin ethile ikhuthaza ukukhula kwethu, enye iyasikhusela kwiintsholongwane, eyesithathu yomeleza amazinyo, njalo njalo. Kodwa endaweni yokuzifaka kuyo yonke loo nkathazo, ngaba bekungayi kuba bhelele ukuba baye batyelela kumahlathi aseAfrika kube kanye nje baze babuze iindlovu ezilapho ukuba luhlobo luni na lweepilisi ze<em>calcium ezizithabathayo ukuze zikhulise uphondo lwendlovu olomeleleyo, okanye ziziphi iindidi zeeproteni. batye ukuze baqokelele ubunzima babo obuninzi?

Makhe sicinge ukuba emva kokusebenza nzima ngokuzingisileyo kangangamawaka eminyaka ekugqibeleni bayalufikelela usukelo ababelunqwenela. Emva koko baya kukwazi ukuqaphela zonke izinto eziyinxalenye yokhozo lwengqolowa okanye komnye umzimba wemifuno kunye nokuqonda iinkcukacha ezipheleleyo zemisebenzi yabo ngokwahlukeneyo kumzimba wethu. Kambe ke le nto bayingxameleyo sele isesandleni, yaye iyintabalala. Ngaloo ndlela baye bafikelela kophezulu

injongo, kanye eyona njongo bebengenakuthemba ukuyifikelela kwiilabhoratri zabo emva kwamawakawaka eminyaka. Bafuna ntoni na ke ngoko?

Kodwa umfundi akafanele acinge ukuba iingcali zebhayoloji zingabantu abangenangqiqo kwaphela. Banezizathu zokwenza njengoko besenza kwaye ngokwembono yabo banezizathu ezinamandla nezibambekayo. Kuba izazinzulu ngabantu "abaphucukileyo nabaphucukileyo"; abangobantu bamandulo abahlala kumahlathi amnyama, bengengabo abahlala ezibayeni nasezitalini. Ngoko banokusincama njani isonka sabo esimhlophe, amaqebengwana abo amnandi namaqebengwana amnandi baze bazalise imilomo yabo ngengqolowa ekrwada, kanye njengeentshaba zamandulo? Kuyinyani, ngokuqinisekileyo, ukuba ekuguquleni ingqolowa epheleleyo kwaye engangcoliswanga kwisonka esimhlophe okanye i-pastries, ngaphandle kwe-starch efileyo kunye neswekile, onke amashumi amawaka ezinto ezinomsoco ziyatshatyalaliswa, kodwa oku akubonakali kubakhathazi. Abazange basivumele ukuba silibale ukuba isitashi esingenabomi kunye noshukela, nabo, bane "inzuzo" zabo. Babonelela ngeekhalori eziyimfuneko ukubonelela ngokufudumala kumzimba wethu, ngelixa iimfuno zamalungu ethu, amadlala kunye nemithambo-luvo zaneliswa yimithombo "yenzululwazi" emangalisayo njengeevithamini zokwenziwa, amalungiselelo eminerali, iihomoni zobuxoki kwaye ngaphezu kwayo yonke into eninzi yetyhefu, egqwesileyo. om

Okokugqibela, bekuya kwenzeka ntoni ke ngoko kwimizi-mveliso, ezibhedlele, oogqirha, abongikazi, iikhemesti, izixhobo zotyando nezinye izixhobo ezifanayo? Enjani yona imigudu engenziwanga ekuzifumaneni kwanemisebenzi engekachithwa ekwakhiweni kwazo! Babenokuwushiya njani wonke loo "mpumelelo" ngenxa yaloo ngqolowa ingenamsebenzi? Inyathelo elinjalo alinakucingwa, singasathethi ke ngenene. Kuncinci kakhulu ukuba amawaka, hayi, izigidi zabantu zibulawa sisifo sentliziyo, umhlaza kunye nezinye izifo. Kungekudala okanye kamva abantu bamele bafe kakade, ngoko ngaba akuyomfuneko ukuba bafe kancinane ngaphambilana baze bazikhulule kwiinkxwaleko neembandezelo zeli hlabathi? Kuyintoni ukusetyenziswa kokuphila de kube yiminyaka engama-200 kwiilabathi elixinana ngokugqithisileyo njengoko linjalo? Ungothuki kukwazi ukuba kukho abantu abanesi simo sengqondo. Kusenokutshiwo ngokwenene ukuba uninzi loluntu, olumfanyekiswe kukukhotyokiswa kokutya izidumbu, lucinga ngolo hlobo namhlanje. Kodwa ndiyabhengeza kulo lonke ihlabathi ukuba **BONKE ABANTU BAMELE**

## ZIDLA IZITYALO EZINGQWENI. LO NGUMYALELO WENDALO.

Nangona kunjalo, andikhanyeli ukuba ngalo lonke ixesha injongo ekhokelayo yeengcali zebhayoloji ibingumnqweno wokunceda uluntu. Kodwa xa bebona ukusilela kwemigudu yabo, bafanele bayiguqule inkqubo yabo eyingozi ngaphandle kokulibazisa okomzuzwana yaye bafanele bayeke ngoko nangoko ukupapashwa kwazo zonke iincwadi ezithetha ngaloo mibandela; kungenjalo ngokuqinisekileyo baya kusifanela isiqalekiso sezizukulwana ezizayo. Emva kokuba ndidibanise zonke izibakala eziphikisanayo namanani afumaneka kwiincwadi ezithetha ngezondlo, ndiye ndahlula ngocoselelo ndaza ndalinganisa ubungqina obukhoyo ndaza ndafikelela kwisigqibo esisisiseko sokuba ukuza kuthi ga ngoku ngokuphathelele ukutya okunesondlo ukususela ngoku lonke uluntu lufanele lucinge ngokufanayo yaye lonke uluntu lufanele lucinge ngendlela efanayo. yondla Ngokuphathelele esi sigqibo, akufuneki kubekho ukuthandabuza okanye ukuchasa.

Ke ngoko, ekubeni iincwadi ezipapashiweyo ukuza kuthi ga ngoku ezithetha ngezinto zokondla umntu ngamnye kunye neentlobo ezahlukeneyo zokutya ziye zawenza umsebenzi wazo, kufuneka zonke zirhoxiswe ekusasazweni ukuze iingqondo zoluntu zingabi saphazanyiswa ziithiyori zabo ezingaqiqiyo neziphikisanayo. . Ngamanye amazwi, zonke ezo ncwadi zijongana nemisebenzi kunye "nezibonelelo" zeeprotheni, iicarbhydrates, amafutha, iivithamini kunye neeminerali kufuneka zivaliwe. Ngokunjalo zonke ezo mpapasho ziyingozi ekuzanywa kuzo ukubonisa ukuba ixabiso lokutya okuthile likwisakhamzimba esithile esikuzo. Kwanezo ncwadi ababhali bazo bazama ngazo ukungqina ukongama kweentlobo ezithile zeziqhamo xa zithelekiswa nezinye zimele zigqalwe njengezingafanelekanga. Okona kuninzi, uphando lwexesha elizayo lunokujoliswa ekuqhubeni imifuniselo ngokubanzi ukuze kubonelelwe ngedatha efunekayo ukumisela iqondo lophuhliso kunye noncedo lodidi olunye lokutya xa kuthlekiswa nezinye iindidi. Ngokomzekelo, kunokwenziwa uhlolisiso ukuze kuqinisekwe umahluko obanzi phakathi kweziqhamo, iisiriyeli, iinkozo, amandongomane, imifuno eluhlaza neengcambu, ukuba kukho umahluko onjalo, ngokwenene ukho.



Ukusukela ngoku, kufanele kube ngumsebenzi oyintloko wabo bonke ababhali abanenkubela-phambili, izazinzulu, oogqirha, iintatheli kunye nabasebenzi bobuntu ukubonisa kuluntu ngokubanzi yonke inkalo yomonakalo omkhulu obangelwe kukuwohloka kwezondlo zendalo nokubongoza abantu ukuba bazithobe ngaphandle kwemiqathango kwimigaqo. yendalo.

### **Umzimba wokwenyani kunye noMzimba wobuxoki**

Umntu oqhele ukutya okuphekiweyo yintlanganisela yabantu ababini komnye; unemizimba emibini. Umzimba wokuqala, INDODA YOKWENENE, yindoda yokwenyani ngokwayo, eye yabizwa ngokuba yisondlo sendalo kwaye isaxhaswa kukutya kwemvelo. Umzimba wesibini, UMNTO WOBUXOKI, uye wadalwa ngokungekho ngokwemvelo, ngokuphekwayo, ukutya okwenziwayo kwaye uyaqhubeka ephila ngokutya okungekho ngokwemvelo kuphela.

Zonke ezo seli emzimbeni womntu ezithi, zisempilweni, zikhethekileyo kwaye zisebenza, zigcina ubomi kwaye zigcine umntu ezinyaweni zakhe ziyakhiwa, zondliwa, zisebenze kwaye zitshintshwe ngokupheleleyo kukutya kwendalo. Ezo ziiseli ezinika amandla kwizihlunu, zilawula ukuthontelana kwentliziyo, zigqithisele iimpembelelo zobuchopho emzimbeni kwaye zivelise iimfihlo. Ecaleni kwezi seli ziphuhlise kakhulu kukho ezinye isieli ezibonakala ngathi zifana neeseli eziqhelekileyo, kodwa eneneni, eyona siseko sisisiseko, ayinabo oomatshini abayimfuneko kunye neendlela zokwenza imisebenzi ekhethekileyo kwaye zidla ngokuwohloka kwaye zigule. Ezi seli ziyazalwa, zikhuliswe kwaye ziphindaphindwe ngokupheleleyo ngeendleko zokutya okungekho kwendalo kunye nokonakala.

Kumzimba wekhoboka lokutya okuphekiweyo, indoda yokwenyani ithatha kancinci kakhulu igumbi ngokwenene. Nakwimeko yoyena mntu ubhityileyo umlinganiselo omkhulu womzimba uneeseli ezingasebenziyo.

Idlala ngalinye okanye ilungu ngalinye lifuna inani elithile leeseli ezisebenzayo nezikhethekileyo, kodwa kamsinya nje ukuba ukuncediswa okuyimfuneko kweeseli ezinjalo kwenziwe, ukwakhiwa kweeseli ezongezelelweyo kwicandelo elinikiweyo liyayeka,

kungenjalo beliya kukhula libe likhulu ngokugqithisileyo. Ngoku, ngenxa yokuba iiseli ezisebenzayo zibizelwa ukuba zibekho kuphela ngesondlo sendalo, ngelixa ikhoboka lokutya lingaboneleli umzimba walo ngobungakanani obufunekayo bokutya kwendalo, ilungu linyanzelekile ukuba lilungise ukunqongophala okusisiphumo kwaye ligcine ubungakanani bayo ngaphakathi kwemida efanelekileyo ngokuqokelela a inani elithile leeseli ezingasebenziyo eziveliswa kukutya okuphekiweyo. Iiseli ezinjalo ezingenamsebenzi kunye ne-parasitic zigcwele kuwo onke amalungu kunye neenkqubo zekhoboka lokutya, zingabandakanyi amathambo, iinzipho kunye neenwele.

Nangona kunjalo, umzimba wabanye abantu usakwazi ukulwa nokutya okungekho ngokwemvelo kangangexesha elithile. Inene, iyakhathala kakhulu ukukhusela ukubunjwa kwendoda yobuxoki ngokuncipha kokutya, ukuphazamiseka kwesisu, isicaphucaphu, ukuhlanza, ukuphuthelwa, intloko ebuhlungu kunye nezinye iindlela ezifanayo. Abantu abanombono omfutshane bazijonga iimpawu zokhuseleko njengemiqondiso yobuthathaka obuthile kumzimba, ngoko endaweni yokuyeka ukutya okungekho kwendalo, bakhuthaza ukusetyenziswa kwazo ngakumbi ukuze "ukondle kwaye womeleze" isigulana. Kwaye xa phantsi kohlaselo oluqhubekayo lokutya "okunezondlo" umzabalazo omde, otsaliweyo ufikelela esiphelweni esibuhlungu ngokoyiswa kwendoda yokwenyani, umzimba unyanzelwa ukuba ulahle ukuxhathisa kwayo kwaye "uqhelane" noko kutya okungekho kwendalo. Lo ngumqondiso wokuzalwa komntu wobuxoki, othi kungekudala aqalise ukuqwenga njengengcuka aze akhule ngokungenakuthintelwa. Ukanti abantu abanombono omfutshane bakuthatha oku kukhula njengophawu oluqinisekileyo lokuchacha.

Ekuhambeni kwexesha oko kuxhathisa kuye kwaba buthathaka, kwaye namhlanje inqanaba liye lafikelelwa xa abantwana abaninzi bezalwa benemizimba emibini. Abantwana abanjalo baqalisa ukukhulisa indoda yobuxoki kwanangaphambi kokuba beze ehlabathini. Unokuyibona indoda yobuxoki kuwo onke amanyathelo ezimpundu nasemilenzeni yabafazi, kwizidlele ezityebileyo zabantwana, kwiipaunches eziqhumayo neentamo zamadoda, nakwezinye iindawo. Indoda yobuxoki igqwesa imifanekiso emihle yeentombi ezisebutsheni bazo, ihlutha abantu abadala amandla abo okusebenza. Ingena entliziyweni, kwizintso, imithambo yegazi, amadlala kunye nezicubu zabantu kwaye ikhubaze imisebenzi yabo. Ngokuqhelekileyo, ithatha indoda yokwenyani ukuba ibambelele kuyo kwaye ngokuthe ngcembe iyayicudisa kwaye iyikrwitshe.

Xa ikhoboka lokutya okuphekiweyo lanelisa ukulamba kwalo ngokutya iziqhamo ezithile, oko kuthetha ukuba ngalo mzuzu indoda yokwenyani yahlutha ngokupheleleyo yaye ayinakunqwenela ngakumbi ukutya. Kodwa indoda yobuxoki ayifumananga sabelo konke konke kwisondlo sendalo, ngoko ifuna ukutya kwayo okukhethekileyo ngoku. Eyona nto ibangela ukuba izinto zibe lusizi ngakumbi sisibakala sokuba evakalisa iminqweno yakhe ephosakeleyo ngomlomo wendoda yokwenene. Ulangazelelo lokunqwenela ukutya okuphekiweyo ngumqweno welo dlozi kwaye alinanto yakwenza neemfuno zendoda yokwenyani. Olo mqweno uguquka ube bubudla-kudla ngeli xesha xa iminqweno emibini ekhohlakeleyo, umlutha kunye neminqweno engalunganga, idibana.

Kulapha apho indoda yokwenyani, ngaphandle kokucinga okanye ukucinga, yenza owona msebenzi ucekisekayo. Ubulaleka engayekiyo imihla ngemihla, efumana imali ngeentlungu ezinkulu nangenkathazo aze ke, ngentlungu engakumbi nenkathazo engakumbi, akuguqule ukutya kwemvelo akuthenge ngemali akusebenze nzima kube zizinto eziyingozi, akungenise emzimbeni wakhe ngokusebenzisa kwakhe. umlomo wakhe, uwatyise kumjelo wakhe wokudla, awafunxe egazini lakhe aze awanikele kwelo rhamncwa, olona tshaba lwalo lukhohlakeleyo, alikhulisayo aze alikhulise kwesakhe isifuba nomzimba walo ocekisekayo asoloko ewuthwala kwizihlunu zalo ezibuthathaka.

Apha, kufuneka ndibuze iingcali zebhayoloji ezifundisa iiprotini kwaye zikhombe amathemba obuxoki kumandla eevithamini ezenziweyo, ukuba azinanceba na loo madoda nabafazi abashukumayo nabashukumayo njengoko begxalathelana esitratweni, bengakwazi ukutsala ubunzima obukhulu. Indoda yobuxoki emilenzeni yabo ibuthathaka. Siphilisa zela nesizathu sabo bantu? Ngaba loo ntabalala yamanqatha nenyama ayibaniki nantoni na yokucinga? Emva kwayo yonke loo nto, i-corpulence sisiqhamo seprothayini yezilwanyana "ezilungelelene ngokupheleleyo" kunye nesonka esimhlophe "esigaywayo". Zama nje ukuhlutha abo bantu batyebileyo kwisonka kunye nenyama yabo, kwaye ubondle okwexeshana ngeyona mithetho isisiseko yendalo, emva koko qaphela indlela ezo nkitha zomtyholi zinyibilika kwaye zinyamalale kwiinyanga ezimbalwa.

Xa siqwalasela indlela esinokuzilahla ngokulula ngayo ezo zingafanelekanga iimfumba zenyama kunye nesiphumo ukuchacha ngokupheleleyo yeyona ilula kwaye

indlela yendalo, sinokuzibuza ukuba kutheni abantu abaphezulu bezemfundo baye babhenela kwimotley yeendlela ezinobungozi kunye nezingenangqiqo, ngaphandle kwethemba lokuphumelela.

Indoda yobuxoki ayiqulunqwe ngeeseli eziwohlokayo kuphela, kodwa nazo ulwelo olugqithisileyo, amafutha, i-concretions, iityuwa, iityhefu kunye nezinye izinto eziyingozi, ezithe zangena kwaye zasasazeka kuyo yonke imingxuma kunye nezicubu zendoda yokwenyani. Sonke isigulo, ngaphandle kokukhetha, sibizelwa ekubeni kwiiseli zendoda yobuxoki. Kukwiiseli zendoda yobuxoki, nayo, apho umhlaza uzalwa.

## **Izifo zibangelwa kukwaphulwa kwemithetho ye Indalo**

Babini kuphela oonobangela bokuwohloka komzi-mveliso: ukunqongophala yokulingana kwimathiriyeli yayo ekrwada kunye nomonakalo onokwenzeka ovela ngaphandle. Akunakubakho omnye unobangela. Umonakalo owenzekayo ogcinwe ngumzimba womntu ovela kwimithombo yangaphandle (ukutshisa, ukulimala, ukutyhelwa, njalo njalo) kuqondwa ngokulula kwaye akukho kungavumelani kwiindlela zokusetyenziswa kunyango lwabo.

Phakathi kwalo monakalo wangaphandle unokubandakanya umonakalo owenziwe kumzimba ngawo onke amayeza onyango azenzelayo, iivithamini ezenziweyo, iiminerali, utywala, inikotini, iti, ikofu, kunye neetyhefu ezininzi ezingeniswa emzimbeni ngokutya okuphekiweyo. kwaye zigcinwe kuwo onke amalungu.

Ekuphela kwemathiriyeli ekrwada ehambelanayo nengenasiphako kumntu izinto eziphilayo zizityalo ezikrwada ezimisela yindalo. Olona tshintsho luncinane olwenziwe kuloo maqumrhu luthetha ukuphazamisana nokuvisisana kwemathiriyeli ekrwada yomzi-mveliso onikiweyo; oku, ngakolunye uhlangothi, kuthetha ukushenxisa imisebenzi eyiyo yaloo mzi-mveliso; ngamanye amazwi, lithetha isifo. Ngokuhambelana nemithetho yendalo, oku kufuneka kuthatyathwe njenge-axiom, ekungamele kubekho nakuphi na ukuthandabuza okanye ukwahluka kwezimvo n kwemathiriyeli ekrwada zomzi-mveliso wabantu ziye zabizwa ngokuba YIZONDLO.

Indalo iye yakha izinto eziyimfuneko ekrwada emntwini ngezibalo ezichanekileyo kangangokuba xa sifaka iqunube elinye lomdiliya emlonyeni wethu, elo qunube elincinci liyaqhekeka kwaye lisasazeke kuyo yonke into ephilayo ukuze libonelele zonke iimfuno zalo ngaphandle kokukhetha. Loo qunube kuqala yakha isakhiwo esisisiseko seeseli ezilula, emva koko yakha yonke indlela yangaphakathi yeesele ezahluliweyo, ibonelela ngezinto eziyimfuneko kwimveliso, icoca kwaye ithambise zonke iinxalenye zecandelo kwaye ihlaziye ezo zonakeleyo, ithathe indawo yabantu abadala kunye nabalupheleyo. Iiseli ezidiniweyo ezivela kwiiseli eziselula, zinika amafutha kwiinjini zize ziziqhube, zinika umzimba ubushushu namandla ayimfuneko, yaye yenze nawuphi na omnye umsebenzi ofunwayo.

Umfundi usenokuzibuza ukuba kwenzeka njani ukuba kubekho abantu abathi maxa wambi bangatyeni nasiphi na isiqhamo kangangeeveki okanye iinyanga emva koko kodwa bakwazi ukuqhubeka bephila. Impendulo yeyokuba, xa sithetha ngokubanzi, nelona khoboka lokutya eliphekiweyo eliqinisekisiweyo lithatha isondlo esikrwada ngoku kwaye emva koko. Ngamanye amaxesha iiseli eziqhelekileyo zibulawa yindlala iiveki neenyanga, kodwa ngenxa yokuba iziqhamo zixinene ngokugqithisileyo kunye nokutya okunesondlo kakhulu, isixa esincinci sazo sigcina umntu emi ngeenyawo ngandlel' ithile. Kodwa ukuba indlala ithatha ixesha elide ngokungekho ngqiqweni (kuba umbandela ngokwakhe akaziva le ndlala), kukho ukuphazamiseka ezahlukeneyo emzimbeni, izilonda kunye neemeko ezigulayo, eyona nto inzima kakhulu yi-scurvy.

Ngexesha le-scurvy kukho ukuchithwa ngokuthe ngcembe kweeseli, okubangelwa ukungabikho kwezinto eziphezulu zezondlo. Kamva, iindonga zecapillaries ziqalisa ukugqabhuka, nto leyo ebangela ukuba igazi libe likhulu. Iintsini ngoku ziba rhabaxa kwaye zibe sponji, amazinyo ayawa kwaye umzimba wonke wesigulana ugqunywe zizilonda. Ngokombono wabantu abangaboniyo esi sifo ngokupheleleyo ngenxa yokunqongophala kwevithamini C. Zonke ukutya okuphekiweyo, iziyobisi kunye neevithamini ezenziweyo kwi-hlabathi azinawo amandla okusindisa ubomi besigulane esinjalo. Ukuba akathathi siqhamo okanye imifuno, ukufa kwakhe akunakuphepeka.

Indalo iye yathandeka kakhulu emntwini, kodwa umntu usebenzisa elo thuba lokuzonwabisa. Isazi se-cytologist saseMelika u-EV Cowdry

uthi: "Ilahleko kuqoqosho lomzimba wenkonzo eqeqeshiweyo ngeeseli eziye zaba yingozi ayiyongozi, kuba kukho i-surplus kuzo zonke iintlobo zeeseli ezikhethekileyo ezinokuthi zibizwe xa kukho imfuneko, eyaziwa ngokuba yi-physiologic reserves. Isithoba-eshumini ye-adrenal cortex, i-1/2 yemiphunga, i-3/4 yesibindi, i-4/5 ye-thyroid kunye ne-pancreas kunye nayo yonke i-spleen inokususwa ngokukhuselekileyo" (CANCER CELLS, Philadelphia and London, 1955, p. 11). Kwaneyona ngcali ye-cytologist idumileyo ehlabathini ingaboni kakuhle kangangokuba ayikujongi ukulahlekelwa kwenxalenye esithoba yeshumi yedlala njengento eyingozi kumzimba; ilahleko ibonakala kuye kuphela xa i-organism enikiweyo iyeka ukusebenza ngokupheleleyo. Kodwa uphononongo lukaCowdry luza kuqinisekisa inkolelo ephethwe ngabatya ekrwada yokuba nakuphi na ukuncipha ekutyeni kwesondlo esikrwada kulandelwa kukwehla ngokomlinganiselo kwinani leeseli ezisebenzayo, kungoko, kumandla okusebenza wedlala okanye ilungu elithile. Amaxesha amaninzi amalungu omntu otya ukutya okuphekiweyo agcina ubukho bawo ngokusebenza kuphela kwisinye kwishumi okanye isinye kwishlanu sento eqhelekileyo yeeseli.

XA OKUFANELEKILEYO INGXELO ITHATHWE IMITHETHO KA INDALO UMBANGELA AKUKHO ISIFO USAFIHLAYO; yonke into icaca njengokukhanya kwemini. Kamsinya nje ukuba inani leeseli eziqhelekileyo, ezisebenzayo ziyancipha ngokuncipha kokutya kwendalo okusetyenzisiweyo, amadlala kunye namalungu ayasilela ekusebenzeni kwawo kwaye isivuno siba sibi, singonelanga kwaye sinesiphene, ngenxa yokunqongophala kwezinto ezikrwada. Ngenxa yoko, amadlala anikiweyo kunye namalungu ayagula. Kwakhona, ngenxa yokuba zimbaleka iiseli ezisebenzayo eziseleyo yaye ezo ziseleyo ziyalamba yaye zidiniwe, iindonga zentliziyo ziyaqhekeka yaye izivalo zonakaliswa; ezo ndawo zibuthathaka kwesikhumba, amathumbu, isisu kunye namanye amalungu omzimba aphantsi koxinzelelo oluqhubekayo aphazamisekile; i-capillaries iyancipha kwaye emva koko igqabhuke, ibangele isilonda esiswini kunye namathumbu, ukukhutshwa kwi-mucous membranes, i-pyorrhea, i-hemorrhoids, i-eczema, njalo njalo. Amazinyo abola ngenxa yokuswela ukudla kwaneleyo; iinwele ziba ngwevu okanye ziwe. Ngelo xesha, kunye nokuqokelela kwezinto ezinobuthi ezifakwe kwi-organism ngokutya okuphekiweyo amalunga angasebenzi; iindonga zemithambo yegazi zifakwe kwiidiphazithi ezinzima; ilitye (okanye calculi) zenziwa kwi

isinyi; i-sclerosis, uxinzelelo lwegazi oluphezulu, i-sciatica, i-rheumatism, i-gout kunye neqela lezinye izifo zenza ukubonakala kwazo. Okokugqibela, ngoku iba ngumsebenzi olula ukuchaza oonobangela bohlaselo lwe-apoplectic kunye umhlaza.

Akukho mntu utyayo uphekiweyo ofanele azigqale njengomntu osempilweni. Isiseko sempilo yakhe enkenenkene sibekwe ngumama wakhe olikhoboka lokutya okuphekiweyo nangaphambi kokuzalwa kwakhe. Amalungu akhe ayancipha kwaye umzuzu ngamnye asengozini okanye aphelelwe amandla abo okugqibela. Emva kokufunda le migca, nabani na oyixabisileyo impilo yakhe aze abukhathalele ubomi bakhe ufanele enze isigqibo esiqinileyo malunga naloo ngozi aze alungise ngokucokisekileyo umonakalo osele wenzekile kumzimba wakhe. Ngokukodwa, abo bantu banengxaki yokukhuluphala kunye noxinzelelo lwegazi oluphezulu akufanele bangabaze okomzuzwana, kuba ubomi babo buxhonywe ngentambo. Akufunekanga bavumele igama elibi elithi "bekungalindelekanga" ukuba livele kwizaziso zabo zesidumbu ngomso. Elo gama lolona bungqina bumangalisayo bokungazi kwendoda "ephucukileyo".

Usana oluncinane alufanele lukhale ngaphandle kwesizathu; akafanele adlule ubusuku obungaphumliyo okanye aphaathwe sisisu, kodwa abe ngaphantsi kwefiva. Kwaye akafanele aswele iivithamini okanye icalcium. Zonke ezi ziziphumo zokutya okuphekiweyo, ubisi kunye nokungabikho kobisi lukanina oluphekiweyo. Ndiphinda ndivakalise ukuba lelona tyala likhohlakeleyo ukuqhelisa umntwana osandul' ukuzalwa ukutya okuphekiweyo. Ukuza kuthi ga ngoku eli tyala lenziwe ngabo bonke abazali bengaqondanga; ukusukela ngoku kuya kuthathwa njengolwaphulo-mthetho olucetyiweyo. Ngomso, akukho bazali baya kukwazi ukulithethelela ityala labo.

Phambi kokuba kuthathwe isigqibo sokwenziwa utyando, isigulana kufuneka sifune ukutya ngokupheleleyo ekrwada. Ukuba ilungu elonakeleyo alilahlekanga ngokupheleleyo kwiiseli ezisebenzayo, lisenokuphinda libe namandla alo okusebenza ngokupheleleyo ngokuzala iiseli ezisempilweni nokususa ezo zigulayo.

Logama nje kukho naziphi na iiseli ezigulayo kumzimba womntu, kukho umnqweno onamandla wokutya okuphekiweyo. Kodwa xa umzimba ucociwe kwiiseli zawo ezigulayo, ukubona ukutya okuphekiweyo kuzalisa okokwenene

umntu onezothe, endaweni yolonwabo. Ukomelela ngakumbi ukuvakalelwa "kwendlala", inzulu kunye ne-graver sisifo. Ngamafutshane, umnqweno wokutya okuphekiweyo ngumnqweno wezifo, yaye ukuzingisa kwaloo mnqweno kubonisa ukuzingisa kwezifo. Ngoko ke, ukuze uthobe kwaye ubhubhise izifo, kuyimfuneko ukulambisa umntu wamanga.

Izigulana zomhlaza kufuneka zibekwe ngoko nangoko kukutya okuncinci kakhulu kokutya okukrwada, okufana neponti yama-apile okanye iidiliya ngemini. Eli nani lanele ukugcina indoda yokwenyani iphila, ngelixa iiseli zomhlaza, ezingakwazi ukufumana nasiphi na isabelo sawo, ziya kufa ngokuthe ngcembe. Umntu ogwetyelwe ukufa ngokuqinisekileyo akasenalo naliphi na ilungelo lokwanelisa inkalakahla yakhe ngexabiso lokukhawulezisa ukufa kwakhe.

Ngoku makhe sibone ukuba yeyiphi inkonzo eluncedo enokunikelwa kuthi ngeentlobo ezingama-350,000 zezinto ezinetyhefu abazibize ngokuba ngamachiza. Ngaba banokunyusa inani leeseli ezahluliweyo, bomeleze iiseli ezibuthathaka okanye banike iiseli ezikhubazekileyo amandla amatsha okusebenza? Ngaba banokunikela ngezinto ezikrwada kumadlala alambileyo okanye bathabathe indawo yezondlo ezitshatyalaliswe ngumilo? Ngaba zinokomeleza izihlunu zentliziyo okanye zicoce imithambo yegazi kubumdaka bazo? Ngaba banokumisa ukuhamba okuqhubekayo kumalungu ethu okungcola kunye neetyhefu ezingeniswa emzimbeni wethu ngokutya okuphekiweyo? Okokugqibela, ngaba banokuzahlula kwaye batshabalalise iiseli zomhlaza nganye nganye okanye bazibuyisele emzimbeni? Mhlawumbi ezo tyhefu ngokwenene zenza inxalenye ebalulekileyo yesondlo sethu kwaye kungongamela apho indalo iye yalibala ukuzifaka ekutyeni kwendalo.

Inyani yomcimbi kukuba isiphumo sezo zinto zi ekhohlisayo, ecacileyo, ephikisanayo kwaye eyingozi ngokungaguquguqukiyo. Uncwadi oluninzi malunga neempawu eziluncedo zeziyobisi yintsomi yexesha lethu. Ihlabathi elikhulu leenkolelo libambe bonke abantu beli hlabathi phantsi kolawulo lwalo kwaye amayeza abulalayo athatha indima yetalismans.

Kufuneka sehle kwiindawo eziphakamileyo zefashoni kwaye samkele isimo sengqondo esinenyani malunga nezi ngxaki. Iseli encinci ngokungenasiphelo ngokwayo, inokwakheka okuntsokothileyo kunayo yonke imizi-mveliso eyenziwe ngumntu. Yi le



Kucace gca kwinyaniso elula yokuba ngayo yonke imigudu yazo ehlangeneyo iingcali zehlabathi azizange zibe nako ukuzisa iseli enye ephilayo. Ukanti lonke ilungu lenziwe ngeemilidi zeeseli ezinjalo. Sekunjalo, ugqirha oqhelekileyo uzibona eyincutshe kwezo nkalo zininzi zehlabathi. Xa loo gqirha ebhala igama "leyeza" elinetyhefu ephepheni, ngobuqhetseba ucingela ukuba unokubuyisela izinto ezingalungelelananga zemizi-mveliso ngomyalelo wetyhefu enye. Ndibambe abantwana bam abancinci ngezandla zabo, iminyaka emva koko, ndabhadula ndisuka kwelinye ilizwe ndisiya kwelinye ngethemba lokufumana i-elixir imangalisayo, enika ubomi! Kukwanethemba elifanayo lokuba sonke isigulana, enoba sinjani na, sinkqonkqoze kumnyango kagqirha waso namhlanje okanye singene kwindawo yaso kumgca wesibhedlele.

Nangona unyango kuphela lwaso sonke isifo lusezandleni zesigulana ngokwaso. IZIFO ZONKE IZIFO ZIZA KUFUMANEKA EMLILWENI WASEKHITSHINI. NGOKUTSHABALALA KWALO MLILO KUYA KUTSHABALALA ZONKE IINTLUNGU ZOMNTU. Ukutya okupheleleyo okukrwada akusebenzi nje njengento yokuthintela kulo lonke uhlobo lwesigulo, kodwa kwakhona kuphilisa ngokupheleleyo zonke izifo esele zifunyenwe, ukusuka kwezona zincinci ukuya kwezona zinzima kwaye zinzima, ngaphandle kokuba ilungu elichaphazelekayo lisagcina ezinye iimpawu zobomi.

Kule ncwadi incinci, andinako ukujongana nalo mbandela ixesha elide. Kwanele ukubonisa umzekelo nje omnye. Izifo zentliziyo zisisithwakumbe soluntu namhlanje. Kumazwe athile umlinganiselo wokufa kwezifo ezahlukahlukeneyo zentliziyo ungaphezu kwesiqingatha sabantu abafayo xa bebonke, yaye elo nani liqhubeka lisanda. Onke amayeza asele ekhona ngokuchasene nezo zifo ngamanyathelo ahlanganisayo kuphela. Ngokutyhefa umzimba, ukucaphukisa okanye, ngokuchaseneyo, ukutshabalalisa imithambo-luvo kunye nokuvuselela isenzo sentliziyo, banqanda i-organism of its releas of power. Yingqinele isibakala sokuba oogqirha bangamaxhoba aphambili entliziyo. Ukanti phakathi kwazo zonke izifo ukuphazamiseka kwentliziyo yeyona nto ilungileyo kunyango. I-Raw-Veganism iya kuphelisa zonke ezo ndyikitya zokufa zingenangqiqo.

Ukuba umguli ogwetyelwe ukufa ngenxa yesifo sentliziyo kwiiveki okanye kwiinyanga ezimbalwa ufanele afune ikhusi kwimithetho yendalo aze atshintshela kukutya okukrwada namhlanje, uya kuziva ephucuka ngokukhawuleza kwimeko yakhe phantse ngobusuku. Ukususela kumhla wokuqala imithambo yakhe yegazi iya kukhawuleza iqale ukuphulukana nobumdaka bayo, kwaye iindonga zemithambo yakhe, kunye nentliziyo yakhe kunye neevalvu zayo, ziya kufumana ubomi obutsha kunye nokuhambelana okutsha kweeseli ezisebenzayo, ngokuthe ngcembe. ukubuyisela ukuqina kwabo okufanelekileyo kunye nokuqina. Ngenxa yoko, endaweni yokufa kwiiveki ezimbalwa, umqeshwa omtsha wokutya ekrwada uya kukwazi ukujonga phambili ngokuzithemba kubomi obusempilweni beminye iminyaka engama-50 okanye ngaphezulu. Xa umbuzo ungowokutshintsha ubomi bokugula beeveki ezimbalwa ngobomi obusempilweni besiqingatha senkulungwane, akufuneki sivumele ukuthandabuza kungene ezintliziweni zethu. Akubobulumko ukugqala ukufa njengento engalindelekanga nengalindelekanga. Xa ndibona iingceba zenyama nesonka zingena emlonyeni wexhoba elingalindelekanga, ndiba nomfanekiso ngqondweni wokonakala okuza kwenzeka kungekudala kwiindonga zentliziyo yakhe nakwimithambo yegazi yakhe, kwaye ngalo lonke ixesha ndilindele ukuba abe nentliziyo.

Ngokuqhelekileyo, bane oonobangela abasisiseko bezifo: 1. Ukunqongophala kwinani leeseli ezihlukeneyo. 2. Ukungoneli kwezinto eziyimfuneko kwimisebenzi yamadlala. 3. Ubukho bemizimba yangaphandle kunye neeseli ze-parasitic kwi-organism. 4. Ukuncipha kokuchasana kweeseli kusulelo lwebhaktheriya. Ukutya okukrwada kuzo zonke ezi zizathu zine kwasekuqaleni kwaye kunika isisombululo sokwenene kwingxaki yesifo.

Nangona kunjalo, kwixesha lokuqala lokutya okuphekiweyo, abasebenzisa ukutya okuphekiweyo ngamanye amaxesha bafumana ukungonwabi okwahlukeneyo, okunokuthi kunike abantu abangacinganga umbono wobuxoki wokuba ukutya kwendalo kuyawugqiba umzimba kwaye kuyonakalisa impilo. Le ngcamango iphosakeleyo yobona bungqina bubalaseleyo bokungabi nambono imfutshane kwendoda yanamhlanje. Ingcamango nje yokuba isondlo ESENDALO sinokulandelwa EZINGAKHO ENDALO kunye neziphumo eziyingozi yingcamango engenangqondo, ekufuneka ikhutshwe kwiingcamango zethu kube kanye.

Kufuneka kukhunjulwe ukuba ukusuka kwi-40-50 kilos okanye ngaphezulu kwendoda ubunzima bekhulu leekhilogram zendoda yobuxoki, eya kuthi ngokukhawuleza iqalise ukunyibilika kwaye, ihamba kunye neeseli zayo ezigulayo, amafutha, i-concretions kunye neetyhefu, iya kuphuthuma kwi-blood stream, ukuze iwushiye umzimba ngokusebenzisa i-excretions eyahlukeneyo - ilindle, umchamo kunye nokubila. Ekujongeni izinto zasemzini kumchamo nasegazini, umntu obona mfutshane uya kucinga ukuba zenziwe ngezondlo zendalo, kanti enyanisweni ziphuma kumzimba olizotho wendoda yobuxoki, ewohlokayo ngokuthe ngcembe kwaye ishiya indalo ngonaphakade. . Yiyo loo nto ukutshintshela ekutyeni okukrwada kungafuneki kulawulwe ngokwemigaqo eqhelekileyo yenzululwazi yezonyango; kunoko, kufuneka sizithobe ngokuzithemba kwimithetho yendalo kwaye sijonge phambili kwiziphumo zokugqibela ngomonde nonyamezelo.

Ngeli xesha kunokuvela iimpawu ze-flatulence, iintlungu zamathumbu, intloko ebuhlungu, ukuqaqadeka, ubuthathaka jikelele, njalo njalo. Kwezinye iimeko umchamo usenokuba nesiphithiphithi, iinyawo zidumbe, irhashalala isenokuvela emzimbeni kwaye kusenokubakho ukoma nokurhawuzelelwa kwiindawo ezithile zolusu. Zonke ezi ziinkqubo zokuhlajululwa kunye nokuphilisa, ngoko ke umntu akufanelekanga ukuba anikezele kwimvakalelo "yendlala" kwaye, amathandabuzo okonwabisa malunga nobulumko boMdali, asebenzise izidlo "ezinesondlo", iiprotheni "ezilungelelene ngokupheleleyo" "ezingenakuphinda zifumaneke" ii-amino acids zoncendo. Ukuba ubani unokuba sisidenge ngokwaneleyo ukwenza oko, ezi mpawu ziya kunyamalala ngoko nangoko, kodwa zibe yingozi kwimpilo yakhe. Indoda yobuxoki iya kuthi emva koko ikhuphe ukuphefumla kwaye, ihleka ububudenge bendoda yokwenyani, iya kuqalisa ukukhula kwakhona ngokuqeshwa okutsha kobomi.

Ezo mpawu ziyahluka ngokwenzeka nangobunzulu ukusuka komnye umntu ukuya komnye, kwaye zisenokungabikho kwaphela kwiimeko ezithile. Njengomthetho, bafanelekile ukuba babe ngqongqo kubantu abadala kunye nabanobuqhophololo, abancinci kubantu abancinci kwaye bangabikho ngokupheleleyo kubantwana abasandul' ukuzalwa, abaya kuqala ukukhula ngendlela eqhelekileyo. Ngokuqhelekileyo, emzimbeni womntu otyebileyo ngokugqithiseleyo indoda yobuxoki iye yakhama kwaye yanciphisa indoda yokwenyani phantsi koxinzelelo lobunzima bakhe obunzima kangangokuba kuncinci okuseleyo kuye kodwa "isikhumba namathambo." Ngexesha lokuqala lokutya ok

ubunzima bomntu onjalo buya kuncitshiswa kakhulu kangangokuba abo bangayiqondi into eyinyani yotshintsho baya kuqala ukumhawukela.

Kodwa lo ngumfanekiso nje ocacileyo wento eyenzekayo ngokwenene.

Emzimbeni wendoda ekrwada, indoda yokwenyani iye yaqalisa ukutyeba ukusuka kusuku lokuqala kwaye, emva kokulahla indoda yobuxoki, iya kuqhubeka ikhula ngendlela eqhelekileyo de kufike ubunzima bayo obuqhelekileyo. . Kumntu obhityileyo kakhulu ukwanda kobunzima bendoda yokwenyani kuya kuphikisana nelahleko efunyenwe yindoda yamanga, ukuze kubekho inzuzo yobunzima kwasekuqaleni.

Oku kukhula kwendoda yokwenyani kuyakhawuleza ngakumbi kubantwana ababhityileyo, ababhityileyo nababuthathaka. Asimele silindele ukuba abantwana abatya ukutya okukrwada babe nobuso obutyebileyo kwaye babe nemilenze emide njengabalingane babo abaphekiweyo abadla ngokutya, kuba ukutyeba kuluphawu lwendoda yobuxoki. Abantwana abatya ukutya okukrwada ngenene baya kuba bhityile, banemisipha kwaye babe nezihlunu. Kukungazi nto nje le nto abazali abanengqondo ephangaleleyo bayakuvuyela ukutyeba kwabantwana babo.

Ukuqala kwam ukutshintshela ekutyeni okukrwada, inkqubo ebanzi yokuyicoca yaqala emzimbeni wam. Andizange ndibenazo iimpawu zobuthathaka, kodwa ndaphathwa ziintlungu emathunjini, indawo phakathi kweminwe neenzwane yam yaqala yoma, yalandelwa kukurhawuzelelwa nokurhawuzelelwa, kwaqhambuka irhashalala emzimbeni wam, kwaye eluswini kwiindawo ezithile ezinyaweni zam. yomile kwaye ixotyulwe kwiiflakes. linyawo zam, ezazidla ngokudumba ukusa kumlinganiselo omncinane, ngequbuliso zadumba ngokugqithiseleyo, yaye oku kudumba kwathatha iinyanga ukuba kuphele. Emva kwethuba umchamo wam wajija kakhulu. Ngalo lonke elo xesha ndandizilolonga ngokuthatha uhambo olude kunelo ndandikhe ndaluthabatha ebomini bam ngaphambili. Kwakucace gca kum ukuba, phantsi koxinzelelo oluqhubekayo lwesondlo sendalo kunye nokuzilolonga, ukuqina okwakuqokelelene emithanjeni yegazi nakumalungu am ebudeni beminyaka engama-50 yokutya okuphekiweyo kwaqalisa ukunyibilika kwaza kwanyamalala. Ukuze ndiqiniseke ngakumbi ngokholo lwam, ndayeka ngesiqophe ukutya okukrwada ndaza ndatya inyama kuphela kangangeentsuku ezintathu. Kwangosuku lokuqala umchamo wam wehla, kusuku lwesibini kwasala imikhondo encinci, ngelixa kusuku lwesithathu waphela nya.

Xa ndaphinda ndaqalisa ukutya ekrwada, umchamo wam waphinda waba mdaka kwakhona, kodwa

kungekhona ngobuqatha bayo bangaphambili, yaye ngokuthe ngcembe yaphela kwiiveki ezimbalwa. Iintsuku ezintathu zokutya okuphekiweyo ngokucacileyo ziye zathoba isantya esikhawulezayo sokucocwa komzimba wam. Ngokuzenzekelayo, ndenza enye into efunyenweyo kwangaxeshanye. Amanzi athathwe ngokutya okunetyuwa andisa ubunzima bomzimba wam ngeekhilogram ezintathu kusuku olunye. Ngethamsanqa, ndabuyela kubunzima bam bangaphambili ngosuku lwesine emva kokuqalisa ukutya okukrwada.

Mhlawumbi kulungile ukuba umqeshwa omtsha ukuba atye ekrwada abe nentliziyo phinda emva kweenyanga ezimbalwa zokuzila ukutya okuphekiweyo. Ngokuthelekisa ezi nkqubo zimbini zezondlo, uyaqiniseka ngakumbi ukuba indlela ayikhethileyo ilungile, kwaye emva koko ayiphuphi ngokuphinda uvavanyo.

Ukudumba okunamandla kweenyawo zam ngokuthe ngcembe kwadlula kwiinyanga ezimbalwa. Kwangaxeshanye, ndiye ndaphathwa kukudumba okwexesha elide; nazo ezi, zehla ebudeni beminyaka embalwa eyalandelayo zaza ekugqibeleni zanyamalala ngokupheleleyo. Iimpawu ezifanayo zivela, ngaphezulu okanye ngaphantsi, kubantu abaninzi abatya ukutya okukrwada, abandibhalelayo malunga nabo bevela kwihibathi lonke.

Okubaluleke nangakumbi yayikunyamalala kweengqumba zam. Ukopha okungapheliyo akuzange kundiphumze okanye ndiphumle kangangeminyaka eli-15 okanye engama-20. Suku ngalunye, maxa wambi kabini ngemini, kwakufuneka nditshintshe impahla yam yangaphantsi. Ukudumba akuzange kuphele; bekukho ukukhutshwa kobofu, amafinyila kunye negazi. Kwanasemva kokuba nditshintshela ekutyeni okukrwada, phezu kwako nje ukuqheleka okwaqaliswa kukusebenza kwamalungu am okwetyisa, imeko yeengqumba zam ayizange itshintshe. Emva kwayo yonke imizamo yomzimba, okanye nasemva kokuhamba nje okulula, ukucaphuka kuye kwaba nzima kangokuba ngamanye amaxesha bendidla ngokucinga ukuba, ngenxa yotshintsho lwe-morphological olwenzekileyo, mhlawumbi iimfumba azizange zinqwenele ukunikezela ekutyeni okukrwada kunye nokuba kukutya. Isiphelo kufuneka ndibophelelekile ukuba ndingenise kuqhahqo emva kwayo yonke into. Kodwa kwangaxeshanye, andizange ndilahle ithemba kumandla endalo. Kwaye ngokwenene, kwiinyanga ezimbalwa kamva imeko yaqala ukubonisa ukuphucuka okuqinisekileyo. Ukucaphuka kwemihla ngemihla kwatshintsha ukuya kabini ngeveki, kube kanye ngeveki, kube kanye ngenyanga

yaye kamva kuse kube kanye rhoqo emva kweenyanga ezimbini okanye ezintathu, de ekugqibeleni unyango lwaba yimpumelelo kangangokuba namhlanje, andiziva konke konke ukuba ndikhe ndaphathwa yihemorrhoids. Unyango lwakhawuleza ngakumbi xa ndaqalisa ukuthatha iisaladi zengqolowa ehlumayo yonke imihla. Ngoku ezi meko zisenza sijongane neyona nyaniso ibalulekileyo.

Kuyinto eyaziwayo ukuba iimfumba zibangelwa ubuthathaka be-elasticity yeendonga ze-rectal kunye nokuchithwa kweemvini ekupheleni kwesisu. Ukuphiliswa kweemfumba ngokutya okukrwada bubungqina bokuba, ngokutshintshwa kweeseli ezonakeleyo kumzimba ngeeseli ezisebenzayo, ekuhambeni kwexesha iindonga zamathumbu kunye nemithambo yegazi zihlaziywa ngokuthe ngcembe, zifumana ukunwebeka okuyimfuneko kunye nokuqina. . Okubaluleke ngakumbi kukuba le nkqubo yenzeka ngaxeshanye kumathumbu, isisu, imithambo, ii-capillaries kunye nemithambo-luvo, nakuwo onke amalungu kunye nedlala ngaphandle kokukhetha. Ngamanye amazwi, i-disordered organism of the cooked-eater ibuyiselwe ngokupheleleyo kunye nomphelelisi omtsha weeseli ezincinci, ezikhethekileyo kunye nezinempilo. Ukwanda kwamandla esondo ngokutya okuluhlaza kuya kumangalisa kubo bonke, nangona kwimisebenzi yesondo ukumodareyitha okungqongqo kufuneka kube ngumgaqo wethu oqinileyo. Kwimidlalo abatya ukutya okukrwada baya kuseka iirekhodi ezintsha nezingazange zibonwe ngaphambili. Kulapho iphupha lexesha elide le-alchemists, i-elixir yobomi, lifumaneka. Abayiyo imiphumo edibeneyo efunyenwe kwiiyure ezimbalwa ngamachiza, kodwa iinkqubo ezisisiseko zokunyanga izifo ngokwakhiwa ngokutsha kwezinto eziphilayo.

Ngaphandle kokuba iiseli zelungu okanye idlala azichithwanga ngokupheleleyo, isondlo sendalo sibenza bakwazi ukubuyisela umphelelisi wabo oyimfuneko weeseli ngokuzala iiseli ezintsha, kwaye kwangaxeshanye zikhuphe ubukho beeseli ezigulayo nezingenamsebenzi. Kodwa akukho ndlela kwaphela yokubuyisela ilungu elonakeleyo, njengezinyo elibolileyo, kwimeko yalo yangaphambili. Yiyo loo nto, kwimibandela yempilo, ukuzibekela amangomso izinto kuyingozi.

Umdlali ophekiweyo uphila ngomsebenzi wesinye kwisihlanu ukuya kwisinye kwisahlulo seshumi samalungu akhe kunye namadlala kwaye nangona kunjalo, ukuba nje ekwazi ukuma ngeenyawo zakhe, uzibona esempilweni. Okubi nangakumbi, ingozi yokuvinjwa

nokuba isinye seshumi sijinga phezu kwakhe rhoqo njengekrele likaDamocles, ngakumbi xa uye waba nezidlo ezimbalwa "ezilungileyo".

Uphando lwee-cytologists lubonisa ukuba ukongeza kwiiseli ezingasebenziyo kufunyanwa emzimbeni womntu iiseli ezinkulu ezine-multinucleated (i-polykaryocytes), iiseli ezinobukhulu obungafakwanga (megakaryocytes), kunye nezinye iintlobo zeeseli eziwohlokayo. Iiseli ezinjalo "ziqhelekileyo" zikhona kuzo zonke izitho kunye namadlala, kunye nakwigazi lokutya okuphekiweyo. Izazinzulu zophando ezizibonayo ezi kunye nentaphane yezinye izinto eziphambukayo kumalungu awo onke amakhoboka okutya zinyanzelekile ukuba zizithathe njengezinto "eziqhelekileyo" okanye "zendalo".

Ukutya kwendalo akuhlali kumalungu okwetyisa ixesha elingaphezu kweeyure ezimbalwa kwaye, nokuba kwetyiswe okanye akunjalo, kuwushiya umzimba ngomjelo oqhelekileyo, kanti ukutya okuphekiweyo, ngakumbi oko kuphuma kwimithombo yezilwanyana, kuhlala kumjelo wokutya kangangezihlandlo ezithathu. okanye iintsuku ezine, ngamanye amaxesha iiveki. Ngoku, yinto eyaziwayo ukuba ngokukhawuleza emva kokufa kweeseli zesilwanyana ziqalisa ukubola, zikhupha iindidi ezininzi zezinto ezinetyhefu njengoko zisenjenjalo. Ngoko ke akukho kutya kwezilwanyana okungenatyhefu kwitafle yomntu otyayo. Akumangalisi ke ngoko ukuba emva kokuhlala kwisisu somntu iintsuku ezintathu kwezine kwiqondo lobushushu elingama-38°C. ukutya kwezilwanyana kuguqulwa ngokupheleleyo kwiityhefu. Ngamanye amaxesha le nkqubo iqhubela phambili kangangokuba kuphela emva kokuba bechithe iindonga zamathumbu kwaye baxubene nobuninzi be-pus, i-mucus kunye negazi, bayaphumelela ekushiyeni i-organism. Ngosuku lwesibini, isigulane sikhalaza ngesifo esincinci esiswini. Oogqirha bacebisa ukuba kusetyenziswe ityuwa etafileni ukwenzela ukuthintela ukuvela kwezinto ezibolileyo, njengokungathi banqwenela ukuguqula isisu somntu kwisitya senyama enetyuwa. Abantu abakholekileyo bakholelwa ukuba nantoni na esiyamkela msinya isisu ayinakuba yingozi; ngexa irayisi ekhazimlisiweyo, isonka esimhlophe okanye iswekile, izezona zinto ziyingozi kuzo zonke ukutya, zibangela ukuba kungabikho kusabela kwangoko esiswini. Abanye bade bazibuze ukuba lunxibelelwano luni na ukutya okunokubakho namehlo, ulusu okanye imithambo-luvo, ngokungathi naliphi na ilungu lomzimba linokuqhuba imisebenzi yalo ngaphandle kwemathiriyeli ekrwada. Ngoku, yeyiphi into enokuthi ifumanek

isonka esimhlophe, iswekile okanye ibhotolo ecacileyo enokunika ukukhanya emehlweni okanye iququzelele imisebenzi emangalisayo yemithambo-luvo? Abantu baqhubela phambili zonke iintlobo zeengqikelelo zokuchaza izizathu zezifo ze-nervous, kodwa abahoyi ingqalelo eyona nto ibalulekileyo - iiprothathi zezinto ezibonakalayo ezinikezelwe kwimithambo-luvo.

### **Ukunganyangeki koMntu kwiZifo ezosulelayo kuba buthathaka**

#### **Ukusuka kwisizukulwana ukuya kwisizukulwana**

Amabango okuba ingozi yezifo ezosulelayo iqhubeka ngokuthe ngcembe ukwehla kuyakhohlisa. Ngenxa yokutya okuphekiweyo, iiseli zomntu ngokuthe ngcembe ziye zaphulukana namandla azo okuxhathisa iintsholongwane kwaye, okubi ngakumbi, ziqhubeka ziphulukana nalo mandla kwisizukulwana ngezizukulwana.

Kule nkalo, ndingathanda ukucaphula iindinyana ezimbalwa ezivela kwi-"Pathological Anatomy and Pathogenesis of Human Diseases" ngusosayensi obalaseleyo weSoviet u-IV Davydovsky, epapashwe kwi-1956. Ngokutsho kwakhe: "Kukho inani losulelo olukhethekileyo kwi-homo-sapien (anthroponoses) olungenzekiyo, enyanisweni, kwizilwanyana, kuquka nezona nkawu ziphuhlileyo. Oosonzululwazi mhlawumbi abaphumeleli ekuveliseni imizekelo yovavanyo lwezo sulelo kuzo. okanye bayakwazi ukufumana izinto ezifanayo ezikude kakhulu zabambalwa kuzo (ityphoid, ikholera, imalariya, meningococcal meningitis, umkhuhlane, imasisi, ijaundice, umqala, ubomvu, inyumoniya, isifo samathambo, i-sepsis, i-gonorrhea, i-furunculosis, i-appendicitis, njalo njalo. kwi).

"I-zoonoses kunye ne-ornithonoses (izifo zezilwanyana kunye neenkukhu) ukuba zenzeke emadodeni, ezifana hydrophobia, encephalitis, brucellosis (Malta fever), psittacosis, ingqakaqha, isibetho, tularemia, anthrax, trichinosis kunye nabanye, babe, njengomthetho, iimpawu zabo ezikhethekileyo ezingaqhelekanga emntwini, kanti kwizilwanyana maxa wambi baye. bonisa kuphela ukuveliswa okude kakhulu kwezo mpawu."

Ngaloo ndlela kubonakala kungekuphela nje ukuba zonke izilwanyana, kuquka ookhokho babantu, iinkawu, azisulelwa zizifo ezithile ngabantu, kodwa azisabeli kwaukusabela kwiinzame zangabom zezazinzulu zophando zokuzosulela ngezo zifo ngenjongo yokulinga. Okuchasene,



kukho iibhaktheriya ezikhethekileyo kwizilwanyana nakwiintaka, kodwa azichaphazeli ngokuqhelekileyo, nangona zikho kumalungu azo ngalo lonke ixesha. Noko ke, xa zidluliselwa emntwini, kwa ezo ntsholongwane zimsulela ngeyona ndlela imbi neyingozi. Kufuneka songeze kule nto yokuba izilwanyana zikhuselekile kuzo zonke izifo ezingapheliyo.

Siyintoni isizathu salo mahluko uphawulekayo? Yintoni eyahlula umntu kwizilwanyana apha ukuba ayingomkhwa wakhe wokuzondla ngokwemithetho ye "civilization" aze ahlale edesikeni yakhe ngokukhululekileyo enqamle imilenze yakhe? Khawufane ucinge ukuba bekuya kuba njani na ukuba ngenye yezi ntsuku zimnandi inkomo ithathela entloko ukuze "iphucuke" njengendoda, idle umxhesho wayo emva kokuyibilisa epanini kwaye, yakuba igula, yenza ngathi zazingaziwa izizathu. Ngoko ukuba ubani ucebisa ukuba azame ukuzondla ngengca eluhlaza, ufanele avakalise uloyiko lokuba umzimba wakhe uqhele ukutya okuphekiweyo, ingca eluhlaza inokumenzakalisa. Khawube nomfanekiso-ngqondweni wakho, ukuba inkomo ibinokuba njani namhlanje ukuba ibitye ingca ephekiweyo kangangamawaka eminyaka, ingcingi nakancinane ukuba le nto ibiyenza sisenzo esinxamnye nendalo. Ukanti esi sisikhundla abathe bazibeka kuso abanquli-nyama banamhlanje.

Ukulwa nezifo ezosulelayo kuphuma ngokupheleleyo imbono ephosakeleyo. Ukuhla kwezinga lokufa kwizifo ezithathelwanayo akuphunyezswanga ngokuqinisa ukuchasana nomzimba, kodwa ngokunciphisa iimeko zangaphandle ezisasaza izifo. Ekuhambeni kwexesha, amandla omntu okuxhathisa aye enziwa buthathaka kangangokuba ukuba siye sazisusa izinto eziluncedo ezilungiselelwe zizindlu zala maxesha, iinkqubo zonikezelo lwamanzi ezikwindawo esembindini, ugutyulo lwasezidolophini, ukwahlulwa kwezigulana njalo njalo, size sibuyele kwiimeko ezazikho kwiminyaka engama-200 eyadlulayo, abantu. iya kutshatyalaliswa ngezifo ezahlukeneyo ezingubhubhani kwiminyaka embalwa.

Nangona kunjalo, nanamhlanje usulelo oluzenzekelayo, olufana nolo lubangela iimeko ze-catarrhal, zikhula ngokukhawuleza kwaye zibe yintlekele engenakuthintelwa kubo bonke abantu abatya ukutya okuphekiweyo. Ukuthatha inzuzo yobuthathaka beeseli zomntu wobuxoki, ii-microorganisms ezingenabungozi ziba

iyingozi kakhulu. UDavydovsky ubhala athi: "Ngokokukhanya kwedatha yangoku malunga nokuguquguquka kweebhaktheriya kufuneka siyithathele ingqalelo into yokuba iintsholongwane ze-pathogenic zinokuveliswa kwinto ebizwa ngokuba yi-nonpathogenic bacteria njengeyona nto isondeleyo kwinyani. Ngaloo ndlela, i-bacilli ye-typhoid, i-paratyphoid kunye ne-dysentery inokuvela. Intsholongwane ye-diphtheria inokuvela kwi-bacilli yobuxoki. Ezo metamorphoses zinokwenzeka kuzo zonke iintlobo ze-cocci, kwi-anaerobes, kwi-bacilli yesibetho kunye nesifo sephepha nakwezinye iintsholongwane.

Usulelo oluzenzekelayo luyinyani ngakumbi ngeendleko zabemi abaqhelekileyo bomzimba womntu, ulusu kunye nenwebu.

Kwizifo ezininzi ezosulelayo abukho ubungqina bosulelo. Ngokuqhelekileyo, sonke isifo esosulelayo sibonakala okokuqala kumzimba oethe-ethe wothile obuthathaka size ke sidluliselwe kwabanye abantu. Enyanisweni, yonke into enjalo iyimveliso eyingozi yokusasaza kunye nokusasazwa kweebhaktheriya ze-pathogenic. Umzi-mveliso onjalo awufumaneki phakathi kwabatya ekrwada. Ngoko ihlabathi labatya ekrwada liya kukhululeka ngonaphakade kuzo zonke izifo ezosulelayo.

Iimbono zikaDavydovsky malunga nosulelo oluzenzekelayo zingashwankathelwa ngolu hlobo lulandelayo: "Imimandla ephambili yomzimba wethu apho iinkqubo zokusuleleka ngokuzenzekelayo ziphuhliswa yilezi: umqala, iitoni, i-appendix ye-vermiform, amathumbu amakhulu, i-conjunctiva, i-bronchial tubes kunye ne-auto-infection. Izifo ezosulelayo ezizenzekelayo zezi: i-catarrah yeempumlo, i-pharyngitis, i-colitis, i-dysentery, i-bronchitis, i-pneumonia, i-cystitis, i-pyelitis, i-nephritis, i-conjunctivitis, ukuvutha kwesikhumba;

i-furuncles, i-carbuncles, i-otitis, i-cholecystitis, i-osteomyelitis, emva kokubeleka. endometritis, njalo njalo. Ngokutsho kwedatha enikezelwe nguFG Barinski (1949), kuphela ama-50 ekhulwini kuzo zonke iimeko zescarlet fever kunye ne-15 ekhulwini le-diphtheria inokusekwa uqhagamshelwano oluthe ngqo. Ngamanye amazwi, kuninzi lwazo zonke iimeko ze-diphtheria akukho bungqina obubonisa ukuba usulelo luvela kwimithombo yangaphandle. Kwakhona, ubungqina obunikelwe ngu-TE Boldyrev (1949) bubonise ukuba ama-53 ekhulwini eemeko zetyphoid aziziwayo imvelaphi. Indima yosulelo lwangaphandle iyancipha ngokuthe ngcembe, inika indawo yayo kwizifo ezingapheliyo. Ngaphandle kwayo nayiphi na

Amathandabuzo kwixesha elizayo, kuya kuqondwa ukuba indima ephambili ngokwenene idlalwe zizifo ezizenzekelayo, ngakumbi njengoko singekabikho ngokupheleleyo ulwazi oluyimfuneko oluya kusenza sikwazi ukucacisa undoqo weendlela zomzimba kunye neemeko eziguqukayo. i-symbiosis eqhelekileyo yeeseli kunye neebhaktheriya kwisimo sosulelo.

Ngokuphathelele kwi-etiology yezifo ezosulelayo kufuneka siyilahle lingcamango ezafunyanwa ngexesha lika-Koch, u-Ehrlich kunye no-Pasteur kwindalo 'ye-pathogenic' ye-microorganisms yangaphandle kunye nemidiya yangaphakathi. Ngokwengqiqo epheleleyo yegama ayizizo iibhaktheriya ngokwazo ezi-pathogenic, kodwa ezo zilungelelaniso ze-physiological ezikhoyo kwi-organism enikeziweyo ngexesha elithile kwaye ezidityaniswe ngokwemvelo kunye nokuphazamiseka kwiinkqubo zayo zokulawula kunye neendlela ze-nervous. Akukho zintsholongwane zikhethekileyo 'ze-pathogenic' kwindalo; kukho, nangona kunjalo, akukho siphelo sezinto ezikhuthaza ukuchaphazeleka kwisifundo esixhaphakileyo esixhathisayo, kwaye ngokuchaseneyo."

Singenza isigqibo esinye kuphela kuyo yonke le nto. Isizathu sangempela sezifo ezithathelwanayo akusiyo i-microbe, kodwa imeko ephazamisayo yeenkqubo eziqhelekileyo ze-biological ze-organism. Iintsholongwane bezisoloko zikhona, zisekho kwaye ziya kuhlala zikhona ngonaphakade. Iphulo lokubatshebalalisa nokubabhangisa limpambano nje. Ngenxa yokungabahoyi oyena nobangela wezifo, amandla omntu okuxhathisa aye acuthwa ngokuthe ngcembe kangangokuba abantu abasalindanga ukuba usulelo luphume ngaphandle, kodwa banikezele kwiintsholongwane ezinyakazela ngaphakathi emizimbeni yabo. . Kuba kumzimba womntu ezo bhaktheriya kakhulu ezingakwaziyo ukwenza nayiphi na ingozi kweyona nto iphantsi kwezilwanyana zijongana nobuso nobuso obubuthathaka, obungenaxabiso, iiseli ezingasebenziyo ezenziwe kwinyama, isonka, ibhotolo kunye neswekile. Akumangalisi ke ngoko ukuba ziwele nje kwezo zisele zize ziziqwenge kabuhlungu. Umntu onengqiqo kufuneka acoce umzimba wakhe kuzo zonke iiseli ezingenamsebenzi, emva koko akukho ntsholongwane iya kuba nobuganga bokusondela kwiiseli eziselula, ezomeleleyo nezomeleleyo eziya kuba zivela kwiziqhamo ezintle, amandongomane kunye neesiriyeli. Apha, ngokwenene, "ngundoqo weendlela zomzimba kunye neemeko ezitshintsha eziqhelekileyo

I-symbiosis yeeseli kunye neebhaktheriya kwisimo sosulelo," ingcaciso uDavydovsky akakwazi ukuyinika.

Indima ye-antibiotics njengee-arhente zonyango yesikhashana kwaye iyakhohlisa. Abantu ngokuthe ngcembe bayaphoxeka zizo. Ukungathathi hlangothi kwiziphumo zomsebenzi webhaktheriya ixesha elifutshane, zenza buthathaka iiseli kwaye zicoce indlela yosulelo olunamandla kamva.

Ndinawona mava asondeleyo amayeza okubulala iintsholongwane. Ngenxa yokunqongophala kokutya kwendalo, abantwana bam bahlala behlaselwa ngumkhuhlane ongaqhelekanga, oqhubekayo obangelwa kukwasulelwa ngokuzenzekelayo kunye nokunxila, ubushushu babo buhlala buguquguquka phakathi kwe-37.8 ° C. kunye nama-38 °C. Ndamsa eParis unyana wam ndaza ndamphathisa kwezona "ngcali" zibalaseleyo apho. Ngelishwa, ngolingo olungacaluliyo ngamayeza okubulala iintsholongwane banyuse ubushushu bawo bafikelela kuma-40-41°C. yaye intliziyo yakhe nezintso ziwohlokile, ekugqibeleni zambulala, engakhange akwazi ukuxilonga ukugula kwakhe.

Kwenzeka into efanayo kwintombi yam, kodwa nangoku ubundlobongela obukhulu, kwiminyaka emibini kamva. Ndambeka kwiSibhedlele saBantwana sase-Anscharhohe (Kinderkrankenhaus Anscharhohe) eHamburg, apho uGqr. Wolfgang Tiling wenza olona vavanyo lungenabantu kumntwana wam olihlwempu. Yonke imihla wakhupha igazi elininzi kakhulu, awathi walifaka kwiimvavanyo ezahlukeneyo zaselaboratri okanye wagalelwa amagundane ahlwempuzekileyo kunye nemivundla, esenza ngathi ngokuphindaphinda iibhaktheriya wayefuna ukuchonga eyona nto iphilayo eyayinoxanduva lwesi sifo, kodwa leyo. akakwazanga ukumisela kwiimviwo zakhe ezingaqhelekanga zeklinikhi. Okukhona ubushushu bomntwana wam buphakama, kokukhona ayesiba makhulu amanani amayeza okubulala iintsholongwane alawulwayo kwaye kokukhona yahluke kakhulu iindidi zawo. Ngokunyuswa kweedosi zamayeza okubulala iintsholongwane iqondo lobushushu liye lenyuka lanyuka, lade laguquguquka ngokuqhubekayo phakathi kwama-39°C. kunye nama-41°C. kwaye iimpawu ze-nephritis ziye zaphawulwa ngamandla. Nge "inzululwazi" yakhe ithetha ukuba wakhawulezisa ukuphuhliswa kwesi sifo, ukunciphisa ixesha "eliqhelekileyo" leminyaka emine ukuya kwinyanga enye kuphela. Wayemjonga umntwana nje

ukuba ebengakhange anikwe i-cortisone okanye afakwe kwi-biopsy yangaphakathi, akayi kuphila ngaphezu kweveki.

Kwaba ngezo ntsuku apho ndadibana noBircher-Benner's German incwadana enesihloko esithi "Izifo Zokutya" ("Ernährungskrankheiten", Erster Teil, 1933). Ngokukhawuleza ndakhupha intombi yam kweso sibhedlele ndaza ndayiphathisa kwisondlo sendalo. Ngesiqophe sentonga yomlingo iqondo lobushushu bomntwana wam lehla laya kutsho kuma-37°-37.5 °C. kwaye ubuninzi bomchamo wakhe bonyuke ukusuka kwi-200m1 ukuya kwiilitha ezimbini ngosuku. Kwisithuba esingangeveki waphakama wema ngeenyawo waza wahamba ngaphesheya kwegumbi ukuze avulele ucango loo gqirha ukhohlakeleyo, owabethwa sisimumu ngenxa yobudenge yaye wayesoyika ihlazo kangangokuba ngesinye isizathu esingenasiseko okanye esinye akazange avume ukundinika iikopi zesibhedlele. iirekhodi kunye neemviwo zeklinikhi.

Ukuba ndandiqhubekile ndimondla umntwana ngokutya okuluhlaza, ngokuqinisekileyo ngesaphila namhlanje. Kodwa ngelo xesha ndandikugqala ukutya okukrwada njengendlela yokwelapha yaye ndandisenokholo kwiivithamini ezenziweyo. Ukuze ndiqhelane ngokusondeleyo nenkqubo yesondlo yeKliniki yaBucala kaGqr. Bircher Benner, ndamthatha umntwana eHamburg ndamsa eZurich ndaza ndamgcina kweso sibhedlele kangangeentsuku ezingama-23. Ndiyakwazi apha ukukhankanya, ngendlela, ukuba ngelishwa emva kokufa kukaDkt Bircher Benner, inkqubo yakhe yokutya iye yatshintshwa kakhulu ngokusungulwa kokutya okuphekiweyo, iimveliso zobisi, iivithamini kunye nezinye iziyobisi.

Nangona kunjalo, ndikhuthazwe kukuphucula ngokukhawuleza kwimeko yakhe, ndacinga ukuba kunokwenzeka ukubuyisela impilo yakhe ngokuyinxenye ngezondlo eziluhlaza kwaye ngokuyinxenye ngokutya okuphekiweyo kunye neevithamini ezenziweyo. Phofu ke, sakwazi ukubongeza ubomi bakhe ngeminyaka emine kuphela.

Mna ngokwam ndingumzekelo obalaseleyo womntu, ukoyisa ukosuleleka kwee-auto-infections. Kangangeminyaka engaphezu kwama-20 bendikhathazwa sisifo sokukralla kwemigudu yokuphefumula engapheliyo kangangokuba izihlandlo eziliqela ngonyaka, ndandidla ngokulala ngeyona ndlela ndihlaselwa yingqele. Ukutya okukrwada, nangona kunjalo, kuyitshintshile yonke le nto kwaye nangona kule minyaka ilishumi idlulileyo bendilala phantsi kwesibhakabhaka unyaka wonke, ngamanye amaxesha kwiqabaka ebandayo yasebusika eyi-15 okanye i-16 degrees, kunye ne-microbes isendaweni yazo,

andizange ndikhohlele okanye ndive noba ndive ingqele. Ndingathanda ukongeza ngendlela yokuba ukulala kwindawo evulekileyo ebusika akufuni ubuqhawe obuthile. Ekuphela kwento efunekayo kukugquma umzimba kakuhle nokugcina ubuso buvulekele umoya omtsha. Ukongezelela, kubalulekile ukuyeka ukutya okuphekiweyo ukuze uphelise oonobangela bokungalali ebusuku nokuqengqeleka ebhedini ngokungapheliyo.

## **Umdlaza sisiphumo sokuwohloka okugqithisileyo kweeseli**

Njengakwimeko yazo zonke ezinye izifo, oonobangela bomhlaza, nazo icaciswa ngokulula ngokwemithetho yendalo.

Iingcali zeCytologists zenze isixa esikhulu sophando ukuze kufunyanwe umahluko phakathi kolwakhiwo lweeseli eziqhelekileyo kunye nezo zeseli zomhlaza. Ngokubanzi, baye bafumanisa ukuba iiseli zomhlaza ziiseli zeentlobo eziqhelekileyo ezingenalo ulwakhiwo oluyimfuneko kunye nokukwazi ukwenza nawuphi na umsebenzi oluncedo. Injongo yabo kuphela kukuqwenga iiprotheni (izinto zokwakha) kwaye zande.

Njengoko sisazi, iiseli zomntu wobuxoki ziyafana ncakasana iimpawu. Kukho iqondo elinye kuphela lomahluko phakathi kokuwohloka okuxhatshazwa ziiseli zomntu wobuxoki kunye neeseli zomhlaza. Ngokubhekiselele kwindawo kwiimeko ezithile, indoda yokwenyani iyaphumelela ekugcineni iiseli zomntu wobuxoki phantsi kolawulo lwakhe. Uwasasaza kwii-expanses zamahhala zomzimba wakhe, uzalisa imingxuma engenanto kunye nabo, uwachitha phantsi kwesikhumba sakhe, uwaxube kunye neeseli zakhe eziqhelekileyo kwaye ngoko, ixeshana ubuncinane, ugcina amalungu abuthathaka kunye neenkqubo zentsholongwane. umzimba wakhe ukhululekile kwingozi yoxinzelelo lwabo. Wonke umntu unokubona ngeliso ubunzima obukhulu bendoda yobuxoki, ngamanye amaxesha ifikelela kubunzima be-60-70 kilogram. Ukuba iikhilogram ezimbalwa zolo bunzima zibekwe kulo naliphi na idlala okanye ilungu, umsebenzi wedlala okanye ilungu elinikiweyo ngokuqinisekileyo uya kuba ngumlwelo phantsi koxinzelelo olubangelwayo. Kungale ndlela kanye apho umhlaza uphelisa ubomi bendoda.

Iiseli zomntu wobuxoki, njengezo zomhlaza, ziye zabizwa zibekho ngokutya okulungiselelwe ekhitshini

eyona njongo iphambili yokusebenza njengabathengi abakhutheleyo bokutya okunjalo. Ngemizamo yokuzikhusela yendoda yokwenyani iiseli zomntu wobuxoki azikwazi ukulinganisa ngokupheleleyo ubuninzi bezinto ezingezizo ezendalo ezingeniswa emzimbeni ngomjelo wokulutha, kwaye ngenxa yoko inxalenye enkulu yezo zinto ilahlekile ngokungenanjongo. ngokutshiswa nokujikwa kubushushu obugqithisileyo. Ukuze zitye ngokukhululekileyo ezo ntaphane zigqithisileyo zokutya, iiseli zomntu wobuxoki zizabalazela ukufumana ukuzimela, ukuzinza kuyo nayiphi na indawo ezingqwenelayo kwaye zizibhokoxe ngokupheleleyo. Xa omnye okanye abaninzi kubo bephumelela kwimigudu yabo, baqalisa ukuginya ngesantya esimangalisayo ukutya abakunikwa yinkosi yabo ebawayo. Ngaloo ndlela, ukuqala ngeseli enye okanye ezimbini ezingabalulekanga, kuvela irhamncwa eligcina lonke uluntu kulwabo loloyiko lwalo olubulalayo. Akukho nanye kwiinkqubo ezininzi ze-pathological sihlangebezana nemeko efanayo apho phakathi kwe-milliard yeeseli kuphela iseli enye okanye ezimbini zibulawa sisifo.

Indoda ebona kakuhle ethe thaa engqondweni yayo ngeengxaki ezisisiseko akunakunceda ukuzibuza imibuzo yobudenge apho izazinzulu zophando zichitha ixesha, imali namandla. Ukuze bachaze ukwenzeka komhlaza baye badwelisa malunga nama-400 ee-agent ezahlukeneyo ze-carcinogenic, ezithi, ngaphandle kwezinto ezidliwayo, azinanto incinci yokunxibelelana nezona zizathu zisisiseko ze-carcinogenesis. Wonke umntu kufuneka azibuze lo mbuzo: "Kuyavunywa ukuba zonke iityhefu, imitha, ukucaphuka okungapheliyo, ukulimala, ukutshisa, iintsholongwane, inikotini, i-tar kunye neqela lezinye izinto ezinokuthi, njengezinto eziyingozi, zikwazi ukuvimba iiseli zobunzima bazo. ubume kunye namandla azo okusebenza, okanye ukonakalisa, ukubhitya, ukuwatyumza nokubabulala, kodwa ngaziphi iindlela ezinokwenzeka ukuba bafake kwiseli enye okanye ezimbini amandla amakhulu okuphindaphinda ukuze zibe nako, kwisithuba esifutshane kakhulu ixesha, ukuba sibhukuqe size sitshabalalise ngokupheleleyo sonke isakhiwo esimangalisayo somzimba womntu uphel

Loo mandla oyikekayo aphekwe ngenkuthalo, abhakwe, alungiswe kwaye anikezelwe kwi-monster ngumnini wendalo ngokwakhe ngenxa yakhe.

intshabalalo yakhe yokugqibela. Umhlaza bubungqina obuphilayo bokuwohloka okugqithisileyo kweeseli kunye nesiphumo esingenakuphepheka sesondlo esingaqhelekanga.

Ngexesha lophando lwabo, amaxesha ngamaxesha oosonzululwazi bajongana nobona nobangela bomhlaza. Babambe obo bungqina bungenakuphikiswa ezandleni zabo, bajonge kubo okwethutyana kwaye bade babuqinisekise, kodwa nanini na umbuzo wokutshintsha inkqubo yokutya ekhoyo uvela ukuze uxoxwe, bawavala amehlo abo othuko, ngokungathi abethwe yindudumo, kwaye ngaphandle kokulinda umzuzwana bathatha izithende zabo, kuba ABAFUNI ukubona nantoni na engaqhelekanga kwimikhwa yabo yezondlo. Ngokukodwa, ABANTU ABAFUNI ukugxeka isonka abasityayo nababekukudala besigqala njengesingcwele, ngaphandle kokubonakalisa okomzuzwana ukuba xa sifika etafileni besihlanjelwe ngokuphindaphindiweyo ngokusila. , ukuhlulaza, ukuxova kunye nokubhaka.

Iingcali zeCytologists zibona ngokucacileyo ukuba umhlaza uziswa ngokusebenzisa iiseli ezingenazo izakhiwo ezikhethekileyo kunye nobuchule bokusebenza, kodwa ngokubona kwabo zonke iiseli zendoda ebizwa ngokuba yimpilo (nangona ziyimveliso yesondlo esingaqhelekanga) ngokuyinhloko. iiseli eziphuhlise ngokupheleleyo kunye nezigqibeleleyo ezithi kamva zihluthwe iimpawu zazo eziqhelekileyo ngenxa yeempembelelo ezithile ze-carcinogenic agents. Ngamanye amazwi, ukungabikho kweendlela ezifanelekileyo zomzi-mveliso weziphene kwimveliso yawo zidityanise nayo yonke into eqhelekileyo, kodwa azinaxulumano kwaphela nezinto zokwakha ezibonelelwe kuloo mzi-mveliso, okanye nobunjani kunye nomgangatho wemveliso ekrwada. izinto eziyimfuneko kwimveliso. ABAFUNI UKUBONA ukuba amalungu abo bonke abatya ukutya okuphekiweyo azaliswe ngokusisigxina ngeemilidi zeeseli eziphulukene nezakhiwo kunye nemisebenzi yazo efanelekileyo. Ngoku ndiza kucaphula iziqendu ezimbalwa kwi-Cowdry's "CANCER CELLS" apho umfundi aya kubona ngokucacileyo ukuba kucace kwaye kucace kangakanani oonobangela bokwenene.

umhlaza.

UCowdry ubhala (iph.11): "Ngelahleko epheleleyo okanye inxalenye yenkonzo ekhethekileyo yezandulela zabo, iiseli zomhlaza ziphulukana nomlinganiselo ofanayo weempawu ezenza loo msebenzi.



kunokwenzeka. Ulwakhiwo alunakugcinwa xa umsebenzi ungekho kanye njengokuba umsebenzi ungenakugcinwa ngaphandle kolwakhiwo oluhambelanayo." UCowdry ulibele ukongeza eyona nyaniso icacileyo eyayiza kuconjululwa kube kanye imfihlelo yomhlaza.

Oko kukuthi, ukuze kugcinwe ulwakhiwo kunye nokusebenza imathiriyeli ekrwada zizinto eziyimfuneko, kwaye xa ezo ZIXHOBO ZOKUSEBENZA ziguqulelwa kwi-COOKED MATERIALS, akukho sakhiwo siya kugcinwa, okanye ukusebenza.

Ukukhula okuqhelekileyo kweeseli uCowdry ucaphula uRusch ngolu hlobo lulandelayo: "Iiseli eziqhelekileyo zeprimordial ziqulethe iindlela ezininzi ezinokuthi ekugqibeleni zigqibe ukuhlukana. Ezi ndlela zisebenza ngokusebenzayo xa abavoti befumana amanqanaba athile obuninzi "(iphe. 15). Ngexesha lokuguqulwa komhlaza "I-Carcinogens ibangela utshintsho kumsebenzi omnye okanye ngaphezulu kwemisebenzi ekhethekileyo yeseli. Utshintsho olubangelwa lufuzo." Kodwa, "Iiseli eziye zabandezeleka kutshintsho olunjalo lunokufuna ilahleko eyongezelelweyo yezinto ezincedisayo ngaphambi kokuba zibe neoplasms ezizimeleyo ngokupheleleyo" (iphe. 17). Umhlaza awuveliswa kwiiseli eziphuhlise ngokupheleleyo nezikhethekileyo. "Iqanda kunye namadlozi iiseli kakhulu umahluko iiseli musa ukuba yingozi kwaye abangele umhlaza equka amadlozi okanye iiseli iqanda iphindaphindeka ngaphandle izithintelo yesiqhelo kunye nokuhlasela imimandla eyesiqhelo, iiseli eziziphethe kakuhle" (p. 333).

Eyona misebenzi iphambili yeeseli zomhlaza kukuzingela izinto ezinenitrogen, ukuqwenga iiprotini zezilwanyana, ukuhlutha ii-amino acids, ukudibanisa iiprotini ezingaqhelekanga kunye nokwenza ezinye izinto ezahlukeneyo zendalo efanayo. Umhlaza uye wajongwa "njengosebenza 'njengomgibe we-nitrogen' osusa ii-amino acids echibini lomzimba ngaphandle kokuvumela nayiphi na imbuyekezo encomekayo kuwo" (iphe. 39). Ukuqhubela phambili kuchazwe (ibid.): "I-nitrogen metabolism yeeseli ezinobungozi ibonakala iqhutyelwa ngokuthatha kwiiseli eziziphethe kakuhle, ukukhonza umzimba ngokufanelekileyo, izinto ezifunwa kakhulu ngabo." Lo mbuzo ubunoconjululwa ngokulula ukuba igama elithi "sorely needed" ebenokuthathathelw' indawo ngala magama athi "AKUNALUZO NGOKUGQITHISILEYO KWAYE KUNENGOZI". UChristensen noHenderson (1952) babon

ukuqokelelana ngamaseli e-carcinoma "into ebalulekileyo ekukhuleni nasekuphindaphindeni kweseli ye-neoplastic kwisilwanyana esimoshayo" (ibid.). Ngokombono wabo isilwanyana siye sachithwa kungekhona ngenxa yokungabikho kokutya kwendalo, kodwa ngenxa yokunqongophala kobuninzi be-amino acids.

Iiseli zomhlaza ngokuqhubekayo zidibanisa iiprotini. UCowdry uyabhala (iphe. 152): "Ububi bekusoloko kucingwa ukuba bunxulunyaniswa nokungahambi kakuhle kweprotein synthesis kunye nokwakheka kweeprotheyini ezingaqhelekanga. Kukho umnatha oqhubekayo weprotheyini kunye ne-nucleoprotein ukunika into entsha yeseli ekukhuleni kwamathumba, ngelixa ukuhlanganiswa kwezi zinto. izixhobo kwiithishu eziqhelekileyo ezingakhuliyo zilungelelaniswa ngokuqhekeka okulinganayo. " Kwenye indawo ucaphula uCaspersson (1950): "Phakathi kweseli yethumba eliyingozi kunye neseli ekhula ngokuqhelekileyo kubonakala kukho umahluko osisiseko malunga nophuhliso lwenkqubo yokwakheka kweeprotini. Kwiseli yethumba eliyingozi i-endocellular inhibitory mechanism; leyo ngokuqhelekileyo imida umsebenzi wenkqubo yokwenza iiprotheyini, uye ngaphezulu okanye ngaphantsi yayeka, ukusebenza, okukhokelela utshintsho oluthile kumfanekiso cytochemical "(iphe. 10-102). Ngaba kukho nayiphi na imfuneko yokugxininisa ukuba iiprotheni ezithintekayo azikho iiprotheni ezifunyenwe kwiidiliya okanye ii-apula, kodwa ezo ziphekwe okanye ziphekwe ekhitshini kwaye zigatywa ngamaseli aqhelekileyo?

Uphando olongezelelekileyo lwezenzululwazi lubonise ukuba ubuninzi be amafutha kwiiseli zomhlaza zingaphezulu kwesiqhelo, ngelixa iivithamini kunye neeminerali, kwelinye icala, zingaphantsi kwesiqhelo.

U-Cowdry uyavuma ukuba "Iiseli, ezinobungozi kunye nezinye, ziphantse zintsonkothe ngokungenakucingelwa ukuba zikho abantu abancinci. Mhlawumbi nganye inokuba ne-10,000 eyahlukeneyo ye-biochemical constituents, ukusuka kwi-ion ze-inorganic ukuya kwiiprotheni eziyinkimbinkimbi kunye neenucleoprotein, ezisebenzisana ngokuthe ngqo okanye ngokungathanga ngqo enye kwenye. ...ulungelelwaniso lwemisebenzi kwiseli ephilayo, oluyimbonakalo ethe kratya iyonke yobomi beseli, kufuneka ibe ngumsebenzi ngalo naliphi na ixesha lonxibelelwano lwekinetic oluntsonkothileyo phakathi kwezi zixhobo. Ukuchaza imeko yayo nayiphi na iseli ngokupheleleyo, enye Kuyakufuneka ukuba ichaze ngokwemigaqo yekinetik ubudlelwane obuninzi obubandakanyekayo. Njengoko kungenakwenzeka

iinguqu ezimbalwa ngexesha, sinokufumana kodwa imbono elinganiselweyo yemeko yonke enzima. Iindlela zemathematika ezijongene neenkqubo zamacandelo ezi-4 okanye ezi-5 zinika ubunzima obukhulu, singasathethi ke kwezo zijongana namawakawaka ezinto eziguquguqukayo" (iphepha 151-152). Sekunjalo, phezu kwako nje ukunqongophala kolwazi abanalo, bayayibetha ngoyaba indlela eye yakha ezo seli zintsonkothileyo yaye baphembelela abantu ukuba bakholelwe ukuba ngokusebenzisa uqikelelo lwabo oluchanileyo banokugqiba ezona mfuno zomgangatho nobungakanani bazo. Iiseli eziphathelele iiproteni, amafutha, iicarbohydrates, iivithamini, iiminerali, njalo njalo.

Bade bade bade baqale badelele ubulumko benjineli eyintloko ngokungavumelani noko ikumiseleyo, baze badibanise izinto ezahlukahlukeneyo kwimizi-mveliso yabo baze basinike zona. Umfundi makazenzele isigqibo sokuba ngaba izenzo zabo ziyahlekisa okanye ziyadanisa.

Ubungqina obubonakalayo buqokelelwe zizazinzulu zophando ukubonisa ukuba ukonga okanye izithintelo zokutya zithintela, okanye ubuncinci umda, izehlo kunye nokukhula komhlaza. Ngexesha leMfazwe yeHlabathi yokuQala phantsi komyinge oqatha wokutya ngelo xesha eDenmark, eRussia, eJamani naseOstriya ukusweleka komhlaza kwakungaphantsi kunoko kwapheliswa umxhesho ekupheleni kwemfazwe. Ngokulwalo lukaHindhede (1925) ukutya ngokugqithisileyo kube negalelo kolu lwando lwalandelayo lweziganeko zokufa.

UCowdry ucaphula imizekelo yovavanyo olwenziweyo kwizilwanyana: "Itiyala linikwa uMoreschi (1909) nguMcCay (1947) wokwandisa umsebenzi wabaphandi baseBritani bangaphambili abajonge ukubonisa ukuba uthintelo lokutya luyakuthintela, okanye lucothise, ukukhula kwamathumba kwizilwanyana. ISarcomas etshintshelwe nguMoreschi kwiimpuku zathatha umlinganiselo orhabaxa kwizixa zokutya ezibonelelwayo. Iimpuku ekutyeni okuthintelweyo zazihlala ixesha elide kwaye ukufakelwa kwamathumba kuzo kwakunzima kakhulu kuneempuku ezondliwe ngokupheleleyo.

UMcCay kunye noogxa bakhe benze izifundo ezimangalisayo iimpuku ziye zabambezeleka ngokunciphisa amandla okutya ukuba anele ukugcinwa, kodwa akwanelanga ukukhula. Ngaloo ndlela kwabanjwa elinye iqela

Iselula ngaphezu kweentsuku ezingama-700 kunye nenye ngaphezulu kweentsuku ezingama-900 ngaphandle kokuvunyelwa ukuba ikhule ifikelele ekuvuthweni, nangona ubude bobomi bolu hlobo lweempuku phantsi kweemeko zesiqhelo bumalunga neentsuku ezingama-600. Xa zinikwa ii-calorie ezaneleyo iimpuku eziphelelwe lixesha ziyavuthwa yaye zinokuphila iintsuku ezili-1,400 okanye ngaphezulu zizonke — ngaphezu kobude obuphindwe kabini kubomi bazo obuqhelekileyo" (iphe. 394-395). Kwakhona, ngokutsho kukaMcCay, Sperling and Barnes (1943) "ukukhula kwamathumba yayingabalulekanga kwiimpuku ezazingakhuli de zavunyelwa ukuba zifikelele ekuvuthweni" (iphe. 396). Zeziphi iziphumo ezimangalisayo ebezingayi kufumaneka ukuba ezompuku bezityiswa kukutya okukrwada kuphela.

Uvavanyo olongezelelweyo lubonise ukuba iimeko ezili-150 zamathumba aphuhlise phakathi kweempuku ezili-198 ezityiswa "kwisidlo esiqhelekileyo," njengamathumba angama-38 kuphela phakathi kweempuku ezingama-200 eziphelelwe lixesha - izilwanyana zithintelwe ngokuyinxenye koko kubizwa ngokuba kukutya okuqhelekileyo. ukutya okusasaza ukuxhela okukhohlakeleyo nokunciphisa ixesha lobomi amaxesha amaninzi?

Iinzame zenziwe ngamaxesha ahlukeneyo ukucacisa ubudlelwane phakathi kobunzima bomzimba kunye nokufa komhlaza ngokubhekisele kwizibalo ze-inshurensi yobomi. Ngowe-1913, ikomiti edibeneyo yoMbutho wabaLawuli bezoNyango be-Inshorensi yoBomi kunye neActuarial Society of America yajongana nemigaqo-nkqubo engama-774,672 ethengwe ngamadoda aneminyaka engama-20-62 ubudala. Kwaye kwabonwa ukuba kumadoda athatha i-inshurensi kwi-30-44 yeminyaka ubudala izinga lokufa komhlaza lalingaphezulu kwe-37, kulabo abanobunzima obuqhelekileyo be-32 kunye ne-underweighs ye-24, ebalwa njenge-100,000 nganye. Kwiqela elidala le-45 iminyaka nangaphezulu, i

amazinga ahambelanayo ayeyi-156, i-144 kunye ne-120, ngokulandelelanayo. Ngokutsho kweengxelo zeNkampani ye-Inshurensi yoBomi ye-Union Central, eyahlalutywa ngowe-1932, oku kulandelayo yayingamazinga okufa komhlaza, ukususela kuma-25 ekhulwini okanye ngaphezulu kubunzima bomzimba ogqithisileyo, ukuya kutsho kuma-50 ekhulwini kubunzima obungaphantsi kobunzima: 143, 138, 121, 111, 114 no-95, umfanekiso we-111 ubhekisa kubunzima "obuqhelekileyo". Kutshanje, ngokutsho kweBulletin yeStatistical yeMetropolitan Life Insurance Company (1951), ukusweleka kwamadoda atyebe kakhulu ngenxa yesifo sentliziyo.

yaba sisiqingatha kwakhona njengoko umgangatho kwaye ukusuka seswekile kwaba malunga amaxesha amane umgangatho. Ezi zizipho umntu wobuxoki azinika uluntu.

Phakathi kowe-1900 nowe-1950 ukwanda kwamanani abantu ababulawa zizifo zentliziyo nomhlaza eUnited States of America kwaba ngolu hlobo lulandelayo. Kwisithuba seminyaka engama-50 izinga lokubhubha komhlaza linyukile ukusuka kwi-64 ukuya kwi-139.6 kwi-100,000 labemi, ngelixa izifo zentliziyo ziye zahambela phambili ukusuka kuma-244 ukuya kuma-478.1. Lilonke, kwi-1950 kwi-803.9 yokufa kwabantu abayi-100,000 ukusuka kwizizathu ezilishumi eziphambili, izifo zentliziyo kunye nomhlaza zibalelwa kwi-617.7. Okubaluleke ngakumbi ngamanani akutshanje akhoyo, ngokubhekisele kunyaka we-1964. Izinga lokufa komhlaza ngoku liqhubele phambili ukuya kwi-151.3, ngelixa isifo se-cardiovascular siye sanyuka saya kwi-508.6, enika inani elidibeneyo le-659.9 kwi-939.7 yonke. oonobangela. Ezi ziphumo ezimangalisayo "zenkqubela" yeyeza; iziphumo ezothusayo zobuninzi boogqirha, izibhedlele kunye neziyobisi; iimveliso ezingenakuphepheka "zokucoca kunye nokucocwa" kokutya. Umntu unokucinga kakuhle ngemeko yemicimbi ukuba "inkqubela" yangoku iyaqhubeka eminye iminyaka engama-50.

Ngokweenkcukacha-manani ezisemthethweni zase-United States of America ngo-1964, yi-1.4 kuphela yeepesenti yenani elipheleleyo lokufa okuchazwe "limpawu, ubudoda kunye neemeko ezingachazwanga kakuhle". Kolu luhlu uburhalarhume yintelekelelo nje, kakade, kuba phakathi kwabo batya ukutya okuphekiweyo akukho mntu ufikelela ebudaleni. Ngelixa phantsi kweemeko eziphucuke ngokwenene! ngaphandle kweengozi neengozi, lonke uluntu luya kufa ekwaluphaleni.

Phakathi kwezilwanyana zasendle ezihlala kwindawo yendalo akwaziwa ukubakho komhlaza. Noko ke, emva kokubeka iinkawu ezithinjweyo ekutyeni okuwohlokileyo ixesha elide, nangona kunjalo, kuye kwenzeka ukubona ithumba elinye okanye amabini afana nomhlaza. "Ekuphela kweqela elikhulu lezinto eziphilayo apho ubungqina bokwenzeka komhlaza ngamanye amaxesha bungekho ngokupheleleyo buhlala enzulwini yolwandle," utshilo uCowdry (iphe. 196). Oku kungenxa yokuba izandla zoluntu ezitshabalalisayo azizange zikwenze oko

bafikelele kubo. Ukungakhuseleki kwabo kukonke kuphawuleka ngakumbi kwimbono yokuba umhlaba wabo mkhulu kakhulu kunowethu, kwindawo kunye nabemi.

Njengoko besesitshilo, ngexesha lophando lwazo, izazinzulu zijongana nezona zizathu zisisiseko zomhlaza, zijonge kuzo kwaye ziziqinisekise, ukanti zidlula kuzo zingakhathali ngokupheleleyo, ngokungathi ukufuna kwazo kuyenye into. "Umbono wokuba ezinye izinto ezityiwayo zifakwe kwixabiso eligqithisileyo, okanye ngokungabikho kwazo zinokubangela umhlaza emntwini, ziya zivela komnye umthombo.

Utshintsho olwenziwayo ekutyeni kwezilwanyana lunokwenza zonke umahluko kubukho obulandelayo okanye ukungabikho komhlaza" (iphe. 220).

Bade babone ngokuthe ngqo imiphumo yokutya kwemvelo. I-Cowdry icace gca ngale ngongoma: "Ekugqibeleni isibakala siqalisa ukuvela ukuba kukho ukuthambekela okuncinci ekukhuleni kwethumba kwezinye izilwanyana xa zondliwa ngokutya okungokwemvelo kunaxa zityiswa ukutya okucocwe kakhulu. Silverstone, Solomon and Tannenbaum (1952) Uqaphele ukuba zimbaleka i-hepatomas ezinobuthathaka eziphuhlise kwiimpuku ze-DBA eziyindoda ekutyeni kwePurina Laboratory Chow eyenziwe ngokuyintloko kukutya kwendalo kunezinye ekutyeni okubandakanya amacandelo ahlanjulukweyo, ngakumbi, i-casin, i-cornstarch, i-oyile ye-cottonseed eyinxalenye ye-hydrogenated, iivithamini zokwenziwa. Ngaphezu koko, ukutya okuhlanjulukweyo okunikelwe kwi-C3H iimpuku eziyindoda ziphucule ukukhula kwe-benign hepatomas. Umahluko ekuphuhliseni ithumba unxulunyaniswa nokwahluka okubonakalayo kwikhalori yokutya, kubunzima bomzimba, okanye kwiprotein, amafutha, iivithamini kunye amaminerali ekudleni. Ababhali baqaphele ukuba babonise ukuba umntu akafanele acinge ukuba ezinye iintlobo ze-tumors ziphendula ngokuhlukileyo "(iphe. 403-404).

"U-Engel kunye noCopeland (1952) bafumanisa ukuba iigundane ze-AES kunye ne-Sprague Dawley zondla ukutya kwemvelo (i-stock diet) zaphuhlisa amathumba ambaleka e-mammary abangelwa yi-carcinogen, i-2-acetylaminofluorene, kunezo zondliwe izidlo ze-semipurified. Umahluko wawukhulu "(iphe. 404) ).

Umfundi ngokungathandabuzekiyo uye waqaphela ukuba luhlobo luni lokutya abalunika iimpuku zovavanyo: izinto ezihlanjululwe kakhulu ezifana ne-casein, isitashi, ioli ye-cottonseed, iivithamini zokwenziwa kunye neetyuwa. Umxube wezi zinto kuthiwa "ukutya okuqhelekileyo" ngoososayensi bophando. Baqokelela ipesenti ezili-100 zeempuku ezinomhlaza emasimini kwaye bavalelwa emakhayeni, baphathe izidalwa ezihlwempuzekileyo njengabantwana "ababuthathaka", bazalanisa kunye, bondla "ngokutya okuqhelekileyo" kwaye emva kwezizukulwana ezimbalwa bajike babe yintoni. babiza "iintlobo ezihlambulukileyo". Ngokutsho kwabo, ezo "zintlobo zeempuku" zikwimeko ekhethekileyo ye-pathologic, apho ukuya kuthi ga kwi-80 pesenti yezinye iintlobo zichaphazeleka "ngokuzenzekelayo" iithumba "zezizathu ezingaziwayo". Bonke abatayayo abaphekiweyo bakwimeko efana ncam ye-pathologic.

Ngoku makhe sibone enoba izazinzulu ziyakwazi ukuzoba nayiphi na into eluncedo izigqibo eziphuma kobu bungqina bubalaseleyo. Impendulo ngelishwa ikwi-negative. Ngokwenene, uCowdry usentlungwini yokugatya eyona datha ixabisekileyo, hleze nabani na kubafundi bakhe abe sisidenge ngokwaneleyo ukuba acinge ngokuncama uhlobo olunye lweentlobo ezininzi zokutya neziselo, ezidla ngokugqalwa njengezinto zempucuko. Yiloo nto ayithethayo: "Isilumkiso siyimfuneko ekufundeni kwimveliso yedatha yomhlaza womntu kwizilwanyana ngokukodwa ngokumalunga nokutya. Umntu, ngaphandle kwenqanaba elisondeleyo lendlala, udla i-omnivorous ejwayele ukutyiwa kweentlobo ezininzi zokutya. ziqokelelwe kwiindawo ezininzi zehlabathi, kanti izilwanyana zilungelelaniswe ukuba zibe nezidlo ezifanayo nezilula zemvelaphi yasekhaya" (iphe. 220). Mvumele umfundi azigwebe ngokwakhe ukuba yeyiphi na imbono engachananga yombhali.

"Kunikwe amandla okuchaphazeleka ngokwemfuza kumhlaza kwezi ziyimfihlo, zicolwa kwaye zikhuselwe, iintlobo zeempuku ezisondeleleneyo, zenziwa njani ke iicancer kuzo?" ubuza uCowdry (iphe. 350), engakhange afumane mpendulo kumbuzo.

"Ukuqondwa kobuthathaka obuqinileyo befa kwilungu elithile kwiintlobo ezithile zeempuku kuqaqambisa ukungazi kwethu malunga nobume be-carcinogens ezinokuthi iiseli zichaphazeleke kuzo. Ezi mpuku zihlala zikhuselwe kakhulu kwiikheji.

amagumbi kunye nokutya kwabo kuhambelana ngokuphawulekayo. Azichananga kuyo nayiphi na icarcinogens eyaziwayo ngokwasemzimbeni okanye kwikhemikhali okanye yebhayoloji" (iphe. 349-350). UCowdry uvala ngabom amehlo akhe kwinto yokuba eyona carcinogens yenyama, imichiza kunye nebhayoloji zezona meko azidalileyo ngokwakhe kwezompuku zihluphekayo. Ezi ziquka ukubahlutha indawo yazo yendalo kunye nesondlo, ukubahlukanisa kunye nokuzivalela kwiindawo ezifihlakeleyo, ukukhuselwa, ukunyanyiswa kunye nokukhusela, ukuzalanisa ngokufanelekileyo, ukuwagcina bengaphazamiseki kumagumbi anomoya opholileyo kunye nokutyisa i-casin, i-cornstarch, ioli ye-cottonseed, iivithamini zokwenziwa kunye neetyuwa.

Kwenye indawo, i-Cowdry izisa iitheyi bhile ezimbini zedatha yovavanyo ukubonisa ukuguqulwa kuphuhliso lomhlaza ngokuguqulwa (a) kwiprotheni yokutya kunye ne-amino acids ebalulekileyo kunye (b) neevithamini ze-B zokutya. Emva koko wenza la mazwana alandelayo: "livithamini kunye nama-amino acids abalulekileyo anokuguqula ukuveliswa komhlaza ... Ukuchaza ezi kunye nezinye iziphumo zinzima. Akufanele kucingelwe ukuba into ethile yokutya ngokunqongophala okanye ukugqithisa yenza ngokuthe ngqo kwi-tissue apho utshintsho lwe-neoplastic luyenzeka" (iphe. 401). Oku ngokucacileyo ukukhatywa kwedatha ekhoyo. Kufana nokuthi umsebenzi owanelisayo okanye onganelisiyo womzi-mveliso akufuneki ube nonxibelelwano nemvisiswano okanye ukungavisisani kwemathiriyeli ekrwada enikwe kuwo.

UCowdry ubhala athi: "Bekuya kuba kuselithuba ukuba umntu atye ukutya okuthintela umhlaza kwezi zinto zifunyanisiweyo, njengoko uGreenstein (1947) uye walumkisa ngokufanelekileyo," ubhala athi uCowdry waza wongezelela ngelithi: "Enye into, ubomi bomntu bubude kakhulu kunobu bomi. izilwanyana zovavanyo ezibambeleva kukutya okucingelwayo okunje azinakwenzeka kwiminyaka emininzi, efikelela kwezinye iimeko ukuya phantse kwikota yenkulungwane, yamaxesha okubambeleleka kwi-carcinogenesis" (iphe. 401). Nangona kunjalo, "Ukungancansi ixesha elide kwizilwanyana ngokuqinisekileyo kunciphisa izehlo zeentlobo ezininzi zamathumba azenzekelayo" (iphe. 42).

"Idatha ekhoyo ibhekiselele ikakhulu kwizehlo zamathumba kwaye hayi izinga lokukhula kwabo emva kokuba beqalile. limeko ezimbalwa kwi



ekukhuleni okuguquguqukayo yizinto zokutya zibubungqina obaneleyo bokusekela nayiphi na imilinganiselo yonyango kwimeko yangoku yolwazi lwethu "(iphe. 402). Kubonakala ngathi i-Cowdry ayinamdla ekunciphiseni iziganeko zamathumba; unomdla. kuphela kwingxaki yokufumana amanyathelo onyango lokunyanga umhlaza kwaye kungekhona ngokulungiswa kwemikhwa yethu yesondlo, kodwa nge-arhente yepilisi yefanciful okanye enye.

Kuyanika umdla ukwazi ukuba izazinzulu ziya kuthi ekugqibeleni zibone oyena nobangela womhlaza nini kwaye phi. Ukuza kuthi ga ngoku baye bafumanisa ezinye 400 "agent carcinogenic", malunga Cowdry uthi: "Phantse ngaphantsi kwesinye ekhulwini zomhlaza ezijongene noogqirha yi carcinogens yokwenene, okanye indibanisela carcinogens, detectable" (p. 390). Ngokuchasene noku sele sibonile ukuba ukutya "okuqhelekileyo" (okungaqhelekanga) kwakhuthaza amathumba kwi-80 kwi-100 yeempuku ezingenamhlaza kwimeko enye kunye ne-150 kwi-198 kwenye imeko. Umlinganiselo wayo uthintela kakhulu ukuxhaphaka komhlaza phakathi kwezizwe zonke kwaye ukutshintshwa kwawo kukutya kwendalo kuye kwathande ukuthintela ukukhula komhlaza ngokupheleleyo. Ixesha lakhe kuphando olungento lwazo zonke ezinye ii-carcinogens, endaweni yoko, akakakulungeli ukubeka ekuphela konobangela womhlaza, isondlo esingafanelekanga, phakathi kwezinye izinto ezibangela umhlaza.

Esaxakwe yindlela eziziphatha ngayo iiseli eziyingozi, ubhala athi (iphe. 43):

"Ihamba phantse ngaphandle kokutsho ukuba uAristotle, okanye uDarwin, ukuba yena ebekunye nathi namhlanje, singakwazi ukuhlenganisa zonke iinyani njengoko sizazi malunga neeseli zomhlaza kwaye sinikeze incaciso yokuziphatha kwabo okubi. Mhlawumbi kwiminyaka ezayo oku kuya kwenziwa kwaye siya kuzibuza ukuba kwakutheni ukuze sihlale siziimfama ixesha elide kangaka. Okwangoku, siyayinqumamisa inkqubela yokufunda apha naphaya." Kodwa ndicela ukubonisa ukuba akafuneki uAristotle apha, okanye uDarwin. Kwanele ukuba uCowdry aphume kwintolongo yelaboratri yakhe kwaye, ukulibala ubukho bayo okomzuzwana, ukuba alathise amehlo akhe kwicala

iinkwenkwezi, ilanga, inyanga, imithi neentyatyambo, ukuze zingene engqondweni kwizinto ezifihlakeleyo zazo nokuqonda ngokuthe ngqo ukuba yintoni ejikeleza ihlabathi lonke. Ngaba kukho nasiphi na isazinzulu esinokulitshabalalisa elo hlabathi size sizakhele elaso ihlabathi endaweni yalo? Izazinzulu ziyayitshabalalisa loo nto iphilayo, elo hlabathi lishukumayo kunye noluntu lwangoku kunye nehlabathi lolwakhiwo lwabo, kunye nesonka sabo, i-amino acids, iivithamini zabo zokwenziwa kunye neetyuwa zabo zokwenziwa. Kuyathakazelisa ukwazi ukuba emva kokufunda le migca, izazinzulu zisabeka ulwazi lwazo ngaphezulu kobulumko bendalo yoMhlaba.

Ukuqhubela phambili kwi-Cowdry ibala iimeko ezininzi zokunyamalala okuzenzekelayo kwamathumba ayingozi kwaye ekugqibeleni yenze ezi zigqibo zilandelayo (iphe. 545):

"1. Eminye imihlaza esisiseko emincinci kakhulu ngamanye amaxesha ivela kumakhulu amanani kwibele, kwiprostata kunye nesibekeko. Uninzi lwezi aluphuhli, luhlala lufihlakele iminyaka okanye luhlehla ngokuzenzekela.

"2. Ukuguqulwa, ngokuqhelekileyo okwethutyana, kubungakanani be-cancer ephuhliswe kakuhle ayibonakali ngokungaqhelekanga. Oku kunokuziswa ngokusebenza kwezinto ezininzi ezichaphazela umthamo weeseli ezinobungozi kunye ne-stroma.

"3. Utshintsho olungachazwanga kuhlobo lwamathumba ayingozi ngamanye amaxesha lwenzeka ngaphandle kwesizathu esicacileyo.

"4. Kukho imizekelo emininzi kwirekhodi yokulahleka kwe neuroblastomas kubantwana. Kwezinye zazo oku kunxulunyaniswa nokwahlula okuqhubekayo kweeseli eziyingozi ngenxa yezizathu ezingaziwayo.

"5. Iimeko ezimbalwa eziqinisekisiweyo zokuhlehla ngokupheleleyo komhlaza ziye ichaziwe engenakubalelwa kunyango olunikiweyo. Ngokucacileyo, ezinye iintlobo zeeseli ezinobungozi zikwimeko enqabileyo kakhulu elawulwa ziindlela zomzimba. "

Yintoni enokuba yimbangela yokuhlehla okuzenzekelayo kwamathumba, ukuba akunjalo utshintsho oluthile olunethamsanqa kunye nolungabonakaliyo kwimikhwa yesondlo yesigulana? Inye kuphela indlela yabaphumeleleyo

unyango lomhlaza. Ithumba kufuneka kuqala livinjwe ukutya okonakalayo, kwaye kufuneka emva koko balambe ngokoqobo kwaye babulawe ngokunciphisa ukuthatyathwa kwezondlo zendalo zibe buncinci.

Kwimeko yemfuneko, iiseli eziqhelekileyo, nazo, zinokuthi zigcinwe kwimeko yendlala yendlala ixesha elithile. Emva kokunyamalala kwethumba banokubuyiselwa ngokulula kumandla abo angaphambili kwakhona.

### **Umsebenzi kunye neendleko zokuLungisa ukutya okuphekiweyo Ngaba**

#### **Akukho nto ngaphandle kweNkunkuma nje**

Njengoko sele sibonile, indoda yokwenene iphila ngokutya okukrwada yodwa. Konke ukutya okuphekiweyo kunye neziselo ezisetyenzisiweyo emhlabeni zilahlekile ngokungenanjongo. Imali echithwa kubo ichithwa ilize. Ekuqaleni le ngxelo isenokubonakala ingakholeleki, kodwa yinyaniso elula, ubungqina bayo endiyifumene ngokwam amava obuqu.

Ekuqaleni, sasicinga ukuba kufuneka sandise i Ukuthatha ukutya okukrwada ngomlinganiselo ofanayo nokunciphisa ukutya okuphekiweyo, kodwa sakhawuleza saqonda ukuba sasiyimpazamo. Nangona kwixesha lokuqala bekukho imfuno enkulu yokutya kwendalo ukuze kubuyiselwe ilahleko ethe gqolo efunyenwe ngumzimba kunye nokwakha amalungu ngokutsha ngokuwomeleza ngokuhambelana okutsha kweeseli ezisebenzayo, kamva loo mfuno yehla ngokuthe chu.

Kwakhona, samangaliswa sisixa esincinane sokutya esasityiwa yintombi yethu uAnahit. Unina, ngenxa yokoyika kwakhe ukungondleki, wayedla ngokumnyanzela ukuba atye ngakumbi, kodwa lo mntwana wazingisayo wala ukwenjenjalo. Kancinci kancinci, kwacaca kum ukuba iziqhamo kunye neesiriyeli kwindawo ekrwada zizondlo ezigxininiswe kakhulu ezikumgangatho ophezulu kwaye, ngenxa yoko, isixa esincinci sazo sanelisa ngokupheleleyo iimfuno zomzimba wethu. Yiyo loo nto umntwana otya ekrwada engafanele anyanzelwe ukuba atye ngaphezu kokuba enqwenela. Asiyontsomi xa sisiva ngomntu ophila iinyanga eziliqela ngomhla o Abantu abatya ukutya okuphekiweyo banokuzihlaziya kwiipleyiti zokutya okuphekiweyo, kuba azinasondlo ngengqiqo epheleleyo yegama.

Izilwanyana ezitya utyani ngokulandelelana kwazo zitya izixa ezikhulu zengca, kuba ubukhulu becala ingca yenziwe burhabaxa; izondlo zokwenyani ezikuyo zikwimo ethe saa kwaye zimbaleka kakhulu.

Ezo zilwanyana zikhupha izibilini zerhashalala izihlandlo eziliqela ngemini, kanti umntu otya ukutya okukrwada uziva efuna ukushukunyiswa kanye ngemini. Ukuqunjelwa okugqithisileyo, ubukho beentsalela zeziqhamo ezingagatywanga kwelindle kunye nemfuneko yokuya kwindle ngaphezu kwesihlandlo esinye ngemini ziimpawu zokutya kakhulu, nto leyo lowo utya ukutya okukrwada opholileyo kufuneka akuphephe ngokuqinisekileyo. Ubungakanani beziqhamo endidla ngokuzitya abukho ngaphezu kwalowo utyiwa nguye nawuphi na umntu otya iziqhamo eziphekiweyo. Kule nto ndongeza i-plateful ye-corn salad ngosuku, esebenza ukuvala i-gap yesondlo ekhoyo kubo bonke abatya okuphekiweyo, ngenxa yokungoneli kokutya kwendalo. Kule mali ilula yokukhwela akukho ndawo, ewe, kuko konke ukutya okonakalayo endandikuthathile ngaphambili.

Unokuba yintoni umfanekiso ukuba umhlaba wonke unokubuyela ezingqondweni ngequbuliso kwaye wamkele imithetho yendalo yesondlo? Kwanokuba imveliso yeziqhamo ibihlala ikwinqanaba ekulo ngoku, emva kokuvumela umntu ngamnye ukuba atye ipleyiti yemifuno okanye isaladi yombona ngosuku aze ngaloo ndlela anelise iimfuno zezondlo zehlabathi ngokupheleleyo, bekuya kuhlala kuyintsalela engafunwayo kuko konke ukutya kwezilwanyana, iswekile, iti, ikofu, i-cocoa, utywala kunye neziselo ezinxilisayo, icuba, imajarini, kunye nenxalenye enkulu ye-pulses kunye ne-cereals esetyenzisiweyo namhlanje.

Ngoku makhe sibone ukuba kwenzeka ntoni na, kuko konke oku kutya konakeleyo etyiwayo ehlabathini ngoku. Enyanisweni, ilahlwa ngeendlela ezintathu.

1.Ngenxa yokusilela ekuncediseni iiseli ezikhethekileyo, i indoda yokwenyani inyanzelekile ukuba inyamezele ubukho benani elithile leeseli ze-parasitic ezenziwe ngokutya okuphekiweyo, ukuze kugcinwe ubuncinci bubuninzi bamalungu akhe kunye neenkqubo.

2.Inani elikhulu lokutya okonakalayo kutyiwa yindoda yobuxoki.

3. Nokuba umntu unomzimba omnye kuphela okanye udiyanyiswe nemizimba emibini (njengoko kubonisiwe kukubhitya okanye ukuqina kwakhe), isahlulo esingafunekiyo sokutya, esingeniswa emzimbeni ngendlela yokuba likhoboka kunye. engaphaya kwamandla e-assimilative yeeseli, ivele itshise kwaye iwushiye umzimba ngeendlela ezahlukeneyo. Umyinge wokutya omoshwayo ngoko uquka umlinganiselo omkhulu wokuthatyathwa kokutya kukonke.

Owona mba ulusizi kulo mbuzo kukuba iiseli ezikhethekileyo zichitha amandla amaninzi eziwafumana kwizondlo zendalo ukuqhekeza ukutya kwendoda yobuxoki, ukufunxa kumjelo wegazi, ukuqinisekisa ukusebenza kakuhle. yamalungu akhuphayo kunye nokugxotha emzimbeni imiphumo eyingozi yokutya okuphekiweyo. Ngokomzekelo, emva kokusebenza ngokuqhubekayo imini yonke, iiseli ezisebenzayo zinelungelo lokuphumla kancinane; endaweni yoko, banyanzelekile ukuba baphose ebhedini de kube sebusuku ukuze bakhuphe ephilayo iikhalori ezongezelelweyo ngokunyoluka zingeniswe emzimbeni yindoda yobuxoki.

Ngaphambili, ndandikhotyokiswe lidlakudla nenyama ngendlela engaqhelekanga. Ngenxa yoko, ndandinengxaki yokuphuthelwa ubomi bam bonke. Andikhumbuli ndikhe ndalala ngaphambi kwasezinzulwini zobusuku okanye ndavuka kwangethuba ukuze ndibone ukuphuma kwelanga. Ndandidla ngokuhlala ndiphaphile de kube yintsimbi yesithathu okanye yesine kusasa ndize ndivuke ngentsimbi yesibhozo okanye yesithoba ndinentloko enzima. Ngethamsanqa, emva kokutya ukutya okukrwada kwanyamalala kwaphela, kodwa ukuba ndikhe ndazama ukutya isidlo sangokuhlwa esikhulu, ndinyanzelekile ukuba ndihlale ndiphaphile kude kube sekuseni. Ukusukela xa wayeneminyaka emi-2 ubudala, uAnahit akazange avuke ebusuku.

livithamini kunye neetyuwa ezifumaneka kukutya okuphekiweyo zibubuxoki, zifile, azilingani kwaye ziyingozi. Ukutya okuphekiweyo akuyonto ngaphandle kwezixhobo zokwakha ezaphukileyo nezibaso ezingafanelekanga; liseli ezingenamsebenzi ezenziwe kwizinto ezinjalo zokwakha zingumthwalo ongafunekiyo kwiiseli eziqhelekileyo. Ubushushu obufunyenwe kumafutha anjalo bugqithise kwaye buyingozi, ngelixa amandla avela kuyo (amandla e-motive) angaphezulu kwaye awanaxabiso. La mandla afaka ngokungenanjongo iinjini zomzi-mveliso ngaphandle kweeyure zokusebenza; inyanzelisa intliziyo ukuba isebenze ngesantya esiphindwe kabini sesiqhelo; yona

iphazamisa intsalela ezifunwa ngamandla ziindlela ezibalulekileyo zomzi-mveliso uphela, idinwa endaweni yoko kwaye idinwe ilize. Ukuphuthelwa ngomnye umzekelo wemiphumo yako eyingozi.

Kwenzeka ntoni xa oogqirha abangacetyiswanga kakuhle bevelisa iindlela zokunciphisa ukutyeba? Bacwangcisa umda ojikelezayo ekutyeni kwemihla ngemihla, ngenxa yoko uluhlu lwabo lokutya okuthintelweyo lubandakanya amanqaku ayimfuneko kunye anezondlo ezinje nge-walnuts, iialmonds, iirasentyisi, imihla, amakhiwane, iibhanana. Ngamanye amazwi, banciphisa ubunzima bomntu ophantsi konyango ngexabiso lokubhitya kunye nokumenza buthathaka ngakumbi, kwaye ngaloo ndlela beyonakalisa kakhulu impilo yakhe. Kwiimeko ezinjalo, ngokuncipha kokutya okonakalayo, umntu ongeyonyani ulahlekelwa sisibaso nje esigqithisileyo, ngoxa ngokuthintelwa kokutya kwendalo iiseli eziqhelekileyo zihluthwa izondlo ezibaluleke kakhulu. Ngoko ke, kulandela ukuba indoda yobuxoki ihlala iqinile endaweni yayo, ngoxa indoda yokwenene inciphile ngakumbi.

Sidibana nomzekelo ohlekisayo wesiphumo sokuthintelwa ukutya ngexesha lokufunda umhlaza. Ekuxoxeni lo mbuzo uCowdry uthi: "Kuyabonakala ukuba ukuncipha kweziganeko zomhlaza webele, eziziswa yimiqathango yokutya, idibene nomsebenzi we-ovarian oyancipha kwiimpuku" (op. cit. p. 398). Yintoni enye esiyifunayo? Ngaloo ndlela unobangela womhlaza wamabele uye wafunyanwa. Ngoku kusele ukuba oogqirha bayeke ngokupheleleyo umsebenzi we-ovarian kubasetyhini ukuze basindise ngokupheleleyo kumhlaza we-mammary glands.

Kodwa ngokuqinisekileyo kukho ingcaciso elula yoko kwenzeka ngokwenene. I-INGCINGA YOKUTHENGA I-calorie intake ineempembelelo ezimbini ezichaseneyo kumzimba. Ngakolunye uhlangothi, ukusetyenziswa okulinganiselweyo kokutya okutshatyalaliswayo kuthintela ukubunjwa komhlaza, ngelixa, kwelinye icala, ukuncitshiswa kokutya kwemvelo kuphazamisa umsebenzi oqhelekileyo wama-ovari.

Inzululwazi yezamayeza izele ziimpikiswano ezimbi ngolo hlobo. Xa a isifo esithile sitsalela ngakuso imisinga eyingozi yokutya okungekho kwendalo, umzimba wesigulana ufumana ukungakhuseleki kwesinye isifo. Umzekelo, abantu abanesifo seswekile,

i-arteriosclerosis kunye nezifo ezithile ezosulelayo azikho phantsi komhlaza. Uvavanyo oluphambeneyo luye lwenziwa ukuba abantu bachaphazeleke kwiibhaktiriya ezahlukeneyo kwisityholo sothintelo lomhlaza. Kwenzeka into efanayo nakwizinga elincinane ngexesha lokugonywa, xa abantwana bekhuselwa kuhlaselo olumandundu kamva. Umzuzu amadoda athatha isigqibo sokukhusela impilo yabantwana babo ngemithetho yendalo, amanyathelo anjalo angaqhelekanga aya kuba yimfuneko, abantwana abamsulwa baya kukhululwa kwizitofu ezinobungozi kwaye ukugonywa kuya kudlula kwimbali.

limvavanyo zibonisa ukuba xa sele kubizwe indoda yobuxoki ubukho, izithintelo zokutya ezingaphelelanga azikwazi ukujonga ukukhula kwayo. Kwane-10-15 pesenti yokuwohloka kokutya kwanele ukuyigcina iphila. Indoda enengqiqo kufuneka ilumkele ukunika eso silo ukhozo olunye lwesondlo. Ndiwacime ngokupheleleyo amalungu eenyawo zam kuzo zonke iiconcretions zegouty, kodwa ukuba nangaliphi na ixesha ndinethuba lokutya inyama, kwiiyure ezimbalwa kamva izivuthelo zesando zindazisa ukuba uric acid iye yangena kumalungu ezinzwane zam ezinkulu. Ndandihlala ndisenza olu vavanyo kwiminyaka yokuqala yezifundo zam ngokutya ekrwada. Ngokucacileyo, iisayithi ezicocwe nge-uric acid zisangenanto kwaye iindlela ezikhokelela kuzo zivuleleke ngokubanzi. Nje ukuba iqhekeza lenyama lingeniswe emzimbeni, liguqulwa libe yi-uric acid, ethi ikhawuleze ithathe indawo yayo emiselweyo.

Iiseli zendoda yobuxoki azihlehli ngokulula, nazo. Bayaxoka ekulaleleni, esele uza kufa, kodwa elindele. Ngokukhawuleza nje ukuba iqhekeza lokutya okonakalayo lifike kubo baqalise ukuvuseleleka nokuphindaphindeka. Ukulawulwa kobunzima bomzimba kufuneka kunikezelwe ngokupheleleyo kukutya kwendalo. Umntu ocebisa ukuba ukubhitya kakhulu akulunganga kwimpilo yakho, eneneni, ukucebisa ukuba wondle kwaye wondle iikhilogram ezininzi zeeseli ezigulayo kunye ne-parasitic ukuze ugcinke ukutyeba komzimba wakho. Ngaxeshanye ngokubulala indoda yobuxoki, ukondleka kwemvelo kuya kuthi, kancinci kodwa ngokuqinisekileyo, kwandise ubunzima bendoda yokwenyani ukuya kumgangatho oqhelekileyo ofunwa yindalo.

Emva kokukhupha ezo nkimbinkimbi zenyama ezingenamsebenzi, indoda eyayikade ithwele umzimba wayo ngeekhilogram ezingama-40-50 zeeseli ezigulayo kwaye yayingenako ukunyuka inyathelo elinye ingakhange incediswe yinkxaso ngoku iya kukwazi ukukhwela iintaba ngaphandle kokujika nwele. Umntu onjalo akafanele azikhathaze ngokuncipha kwakhe ngokukhawuleza; ngokuchaseneyo, ufanele avuye ngayo. Umntu onengqondo akafanele anyamezele ukhozo olunye lwenyama engenamsebenzi emzimbeni wakhe. Ngokufutshane, wonke umntu ekugqibeleni ufanele aqonde ukuba ngokungeniswa kweqhekeza ngalinye lokutya okuphekiweyo emzimbeni wakhe wondla indoda yobuxoki, utshaba lwakhe olungaguqukiyo, umbulali wakhe ongenaluvulwano; ugcina zonke izifo ezaziwayo nezingaziwayo; Yena uyihlahlela indlela yokufa kw

Ngokombono womntu otya ukutya okuphekiweyo kufuneka atye kakuhle ukuze abe sempilweni. Ngokombono wakhe isisu esingenanto sithetha umzimba olambileyo. Akayazi ukuba le ndoda ihluthiyo sisisu nyani ingumntu ogulayo. Isisu sakhe sifumanisa kunzima ukukhupha ukutya okungekho kwendalo ngexesha elifanelekileyo. Kwelinye icala, isisu salowo utya ekrwada, sihlala sikhal' ibhungane okanye, nangayiphi na indlela, sikhaphukhaphu kangangokuba akeva nokuba kukho nantoni na apho. Uva ukugcwala kwezibilini zakhe, kuba kulapho ukutya akutyileyo kudluliselwa khona kwangoko. Kwanokutya okugqithisileyo akulali esiswini sakhe ixesha elide; idlula ngokukhawuleza emathunjini kwaye, igayiwe okanye ingaxutywanga, ishiya umzimba ngaphandle kokubangela umonakalo omncinci kwizinto eziphilayo.

Ke ngoko, akukho gesi zikhe ziveliswa esiswini sento ekrwada. umtyi. Ukuba ukutya okugqithisileyo kudliwe, iigesu zinokuveliswa emathunjini, kodwa zityekele ekuwushiyezi umzimba ngendlela eqhelekileyo. Umdlali oluhlaza ubona umahluko phakathi kweenkqubo ezimbini zesondlo ngokucacileyo ngakumbi xa ezama ukuba nesidlo esilungileyo emva kweenyanga ezimbalwa zokuzila. Kungelo xesha ke athi azibuze ukuba ngewayethini na ukuphila ubomi obugulayo nobulusizi ngolo hlobo aze ayigqale njengesiqhelo loo ndlela yokuphila ilizotho.

## **Iyeza loMdlali oPhekiweyo lilo lonke Inzululwazi ephosakeleyo**



Njengoko sibonile, izifo ziziswa kukonakala kwezinto eziyimfuneko zomzi-mveliso wabantu. Ngoko ke, impilo inokubuyiselwa kuphela ukuba ingqibelelo yezo zinto zibuyiselwa. Kodwa siyintoni isiseko sawo wonke umsebenzi wenzululwazi yezonyango yanamhlanje? Yintoni kanye kanye eyenziwa ngoogqirha? Benza imigudu elilize yokubuyisela ingqibelelo yabo ngokutya okonakalayo, iivithamin ezenziweyo, iityuwa, iincindi zamadlala nentaphane yemixube enetyhefu, yaye kwangaxeshanye basusa baze balahle amadlala namalungu onke awonakeleyo ngokungenakulungiseka nangenakomelela. isiphumo sokuqhekeka kwemathiriyeli ekrwada yendalo.

Lonke uluntu luphila kwimeko yokungazi. Ngokoluvo lwe abatya okuphekiweyo, ukutyiwa kwezinto eziphekiweyo kuyinto yendalo, ngelixa ukondliwa yimithetho yendalo kuluvavanyo, kunye novavanyo oluyingozi apho. Enyanisweni, amadoda aye atshabalalisa i-BALANCE EPHELELEYO ephuhliswe yindalo, kwaye kangamawaka eminyaka aye enza IIMVAVANYO EZINGAPHAMBILI ngokutya okuphekiweyo, ukulungiswa kwezinto ezenziweyo kunye nezinto ezinetyhefu ukufumana ibhalansi entsha, ibhalansi yabo. Imiphumo ekhawulezileyo yolo lingelo zizifo ezininzi ezigqubayo ehlabathini namhlanje.

Xa ndimema abantu ukuba bamkele ukutya okukrwada, andicebisi uvavanyo olutsha. Ngokuchasene noko, ndibabongoza ukuba babeke i-STOP kwiimvavanyo ezingenangqondo ezihlala ziqhubela phambili kwaye zibuyele ENDLELENI YOKUPHILA.

Ngoko ke, ukuba akanangqiqo, umfundi akafanele alinde abanye ukuba benze “uvavanyo olutsha” baze bamazise ngesiphumo. Ufanele ayeke ngoko nangoko amalinge akhe ayingozi aze aguqukele kwindlela eqhelekileyo yobomi.

Iimveliso zokugqibela zazo zonke ezo zilingo, imisebenzi yobugcisa ye iilaboratri zophando lomntu, ziipilisi kunye nomgubo apho izazinzulu zinqwenela ukondla ihlabathi, kanti imisebenzi yobugcisa yelaboratri yendalo iyingqolowa, iwalnut kunye neapile. Kufuneka sonke senze ukhetho phakathi kwezi zimbini. Konke ukutya okuphekiweyo zizinto ezenziweyo

bahluthwe iimpawu zabo zemvelo. Zinexabiso lezondlo ezininzi njengamacwecwe eevithamini ezibhengezwa ngokubanzi kunye neencindi zokutya.

Zininzi iindidi zezinto eziphilayo, azinagqirha, azinazibhedlele kunye neekhemesti, kodwa, ngaphandle kwezo ziphantsi kokhathalelo lomntu, ziphila ngaphandle kokunikezela kwizigulo kwaye zigqibezela ubude bazo obufanelekileyo bobomi obuhambelana nomzimba wabo. yemigaqo-siseko, eyahluka ukusuka kwiintsuku ezimbalwa ukuya kumakhulu eminyaka. Ngenxa yokwakheka kakuhle komzimba wakhe, umntu ufanele anandiphe ubomi obude nobusempilweni ngaphezu kwaso nasiphi na esinye isidalwa esikulo mhlaba. Naxa kungekho kutya kukrwada ngokupheleleyo, kukho iimeko kwirekhodi zamadoda akwazi ukufikelela kwiminyaka eyi-150-180 ubudala, nje ngokuphila phantsi kweemeko apho ukuwohloka okugqithisileyo kokutya kuthintelwa. Inyaniso yokuba abantu abaninzi baphila kancinci ibonisa ngokucacileyo ukuba kukho undonakele kwindlela yabo yokuphila Izilwanyana zitya kakhulu amagqabi aluhlaza kunye neendiza zezityalo. Uluntu, ngokusemandleni alo, esona sondlo sisempilweni nesigxininisiweyo somgangatho uphakamileyo, esathi, sakuba sidlule emagqabini neendiza, izikhondo namasebe ezo zityalo, zadibana zibe yimbewu neziqhamo zazo.

Lifikile ixesha lokuba iingcali zebhayoloji zivume ukuba zitenxile kwindlela echanekileyo kwaye ziqhuba uphando lwazo kwiindawo ezingalunganga. Bamele bavume, ngaphezu koko, ukuba akunakwenzeka ukuhlawulela ilahleko kwizakhi zendalo ezinomsoco ngokulungiselela okwenziweyo; ukuba iityhefu azinawo amandla okubuyisela ukuwohloka kwamalungu ahlukeneyo; ukuba amalungu ethu namadlala ngamalungu angenakwahlulwa emizimbeni yethu yaye ke awamele onakaliswe okanye asuswe. Namhlanje, ndibabonisa indlela elula nelula yokukhulula umzimba womntu kuzo zonke izifo ngokusebenzayo nangokugqibeleleyo. KUKUKUTSHABALALA KWESISELU EZISIFO NEZIZISELEKILEYO ZOMZIMBA, NGOKUKHIPHA UKUNIKEZELWA KOKUTYA OKUNGEYEMVELO, KUNYE UTSHINTSHO LWEESLU EZIPHILAYO NEZIKHETHEKILEYO EZENZIWA NGEZODLO ZEMVELO. Ukuze ndiqiniseke ngokupheleleyo ngobunyani beengxoxo zam, badinga nje iinyanga ezimbalwa zokusebenza.

Ifanele ibe yintoni injongo yoogqirha kunye neengcali zebhayoloji, ukuba ayikuko ukukhulula loluntu ngenxa yezifo? Ukutya okukrwada yindlela yokufikelela loo njongo.

Kufuneka baxele ngoko nangoko ukuba bayafuna na ukubona a ihlabathi elingenazifo. Ukuba banokungqina ukuba izibalo zabo zichaneke ngakumbi kunezibalo ezenziwe yindalo, kwaye abo batya ikrwada kwihlabathi liphela bayanikezela kwizifo endaweni yokuba baphile, ndiya kurhoxa kwangoko kwibala lemidlalo kunye neencwadi zam kwaye emva koko ndithi cwaka. Kungenjalo, ngokuqinisekileyo abanakunyanzela uluntu ukuba lunyamezele izifo ukuze nje lugcine iingcango ezibhedlele nezeekhemesti zivuliwe.

Kufuneka baxolelanise nengcamango yokuba ukususela ngoku ukulungiswa kokutya okuphekiweyo kunye neengcebiso zabo ziya kuthathwa njengolwaphulo-mthetho oluchasene noluntu luphela, kunye "nonyango" ngeetyhefu njengobugqwirha bexesha eliphekiweyo lokutya. Oogqirha abalumkileyo nabanobuntu baya kuziyeka ngoko nangoko ezo ngecebiso baze bameme abantu ukuba bazithobe kummiselo wendalo. Izandla zikagqirha oshiywe sisazela entliziyweni yakhe zifanele zingcangcazele xa ebhala amagama ezinto ezinetyhefu neevithamini ezenziweyo, yaye imilebe yakhe ifanele ibebebezele xa ebiza amagama okutya okuphekiweyo. Imisebenzi yabo ifana nokuwisa isigwebo sentambo kubantu abamsulwa. Oku makuqondwe ngabo bonke abazali ngokunjalo.

Mhlawumbi abanye babafundi bam banokungayithandi ithoni yam yokubhala. Kwi uluvo lwabo, iintetho zam zifanele zibe zezenzululwazi ngakumbi (zihonjiswe ngesigama sesiLatini esingaqondakaliyo kubantu abaninzi), ukuxolelana (ukukhalaza), kunzulu ngakumbi (kuhanahanisa), ukuthomalalisa ngakumbi (okunganyanisekiyo), onembeko ngakumbi (ukuxoka) kunye nobuchule ngakumbi (owoyisiweyo). ). Kodwa ndikhethe ukwenza isigqibo, ukunyaniseka kunye nesibindi. Ndiya kuba njalo ke, nokuba ndithe ndafumana ihlabathi lonke lichasene nam. Ndiqinisekile ukuba ndiya kuxhaswa ngabo bonke abantu abanengqiqo kwaye ndithethelelwe zizizukulwana ezizayo.

Xa ndiqwalasela isincomo sesobho senkukhu, i-yolk ye iqanda, isibindi esiqhotsiweyo okanye iziqhamo eziphekiweyo kwabangasebenziyo, yaye ngokukodwa kubantwana abancinane, isenzo solwaphulo-mthetho, andenzi tyholo lokunyelisa. Nakanye

ngaba ndiyona inyaniso xa ndilugqala njengobugqirha lonke olo tyando lwezamayeza apho, endaweni yokucoca imithambo yegazi yomguli omi kumgubasi wokufa ngoncedo lwesondlo semvelo, ukomeleza izihlunu zentliziyo yakhe nokunika kuye uqeshiso olutsha lobomi obude, bandise imithwalo yakhe ngokucaphukisa okunetyhefu, ukuvuselela imisebenzi yentliziyo "ngemivimbo yesabhokhwe", ukunciphisa ubuninzi begazi ngokuvumela igazi okanye ukubola kunye nokuhlambulula ngeendlela zokwenziwa. U-Bircher-Benner kunye noninzi lwezazinzulu ezininzi ezinesazela, nazo, ziye zayijonga imisebenzi efana nobugqirha, inkohliso kunye nobuffoonery.

Ngokuqinisekileyo andinatyala lokungathobeki xa, ndithembele kum zobuqu, iindlela ezinqongophele kakhulu, ndenza uphando olunzima kwaye ke, ngesiseko sezinto endizifumeneyo, ndibhengeza ukuba ii-cytologists zintyala lokuphambana xa ziqala ukutshisa amawaka ezinto ezinomso kukutya kwendalo kwaye zibeke iiseli ekuwohlokeni okukhulu, kwaye emva koko bachithe. izigidi zemali kawonke-wonke ngelize iinzame zokubuyela kwezo seli ZONKE IZINTO EZILAHLEKILEYO KUNYE NEMISEBENZI ngokufunyaniswa kweNXA EYENZIWAYO ENYE.

Makhe sithathe njengomzekelo, ugqirha endanikela kuye ukhathalelo lwabantwana bam ababini abathandekayo. Okokuqala, phantsi kwesizathu sokunceda ukucola kunye nokugcina amandla abo, wabalela iziqhamo ezikrwada kwaye wacebisa iicompetes kunye "nokutya okunesondlo" endaweni yoko. Emva kwexesha malunga nokuxiliswa ngokuzenzekelayo kunye nosulelo oluzenzekelayo olubangelwa zezo ngcebiso njengesifo seengcongconi, wamisela iidosi ezoyikisayo ze-quinine kwaye, kamva, ngovavanyo olungenakubalwa kunye novavanyo, olona lungqongqo "lokutya" kunye nezixa ezikhulu zamachiza ahlukeneyo kunye antibiotics mihla wabahlutha abantwana oovimba zabo yokugqibela amandla. UGqirha onjalo ngokuqinisekileyo wayenetyala LONA LONA LONA BULWAPHULO-MTHETHO, nangona wayesenza yonke into engaqondanga. Ngoku, ukuze angaphindi enze isono esifanayo kwabanye abantwana, simele sizise ityala lakhe kuye ekhaya size simenze aqonde ukuba unetyala lolona lwaphulo-mthetho

abantwana bam bathatha kwiminyaka eyi-14 basetyenziswa ngokuthe ngqo, umkhosi uphela uya kutshatyalaliswa ngokupheleleyo.

Isikhundla singaphezulu okanye ngaphantsi okufanayo namhlanje. Kweli xesha lenzululwazi Inkqubela phambili, ndisabona abantwana abaninzi abakhubazekileyo, ababuthathaka, abanoomama ababhenela kulo lonke uhlobo lwenkuthazo kunye nesisongelo sokubanyanzela ukuba batye irayisi, inyama, amaqanda, isonka, ubusi, ibhotolo kunye namaqebengwana, ngelixa kwangaxeshanye babalela ngokungqongqo iikomkomere kunye nesonka. iibhanana "zokuba zingagayeki", iicheri kunye neediliya "zobangela urhudo", kunye namaqunube kunye neevatala "zokunika umkhuhlane". Ndingayinyamezela njani le meko imbi kangaka?

Wonke umntu uyayazi indlela intsonkothe ngayo ulwakhiwo lomzimba womntu. Ukhozi lombona lunolwakhiwo oluntsonkothileyo olufanayo. Xa siyenza intshule, iba ngumzimba osebenzayo nochumileyo ophila kwaye uphefumla njengomntu, ngaphandle nje kokuba awukwazi ukuthetha nokuhamba. Amawaka ezinto eziyimfuneko ekusebenzeni rhoqo kwawo onke amalungu amakhulu namancinci omzimba wethu aqokelelwa kuwo ngokwemiyinge yawo efunekayo kunye nezibalo ezichanekileyo. Xa siguqula ingqolowa ephilayo ibe sisonka, sitshabalalisa zonke izinto ezikuyo ngaphandle kothuthu lwayo: isitashi esifileyo kunye noshukela. Ecinga ukuba olo thuthu luyisondlo sokwenene, umama onentsingiselo entle ulunika umntwana wakhe, kodwa uyoyika ukumnika ingqolowa ephilayo.

Ngokufanayo, zonke ukutya okuphekiweyo kwi-hlabathi, abantu abancinci abajonga njengesondlo esilungileyo, akukho nto ngaphandle kweemfumba ze-motley zomlotha onukayo kunye ne-high-seasoned. Iivithamini kunye nee-slats ezifunyenwe kuzo zizazi zezinto eziphilayo azikho kwendalo, izinto ezingenabomi.

Ngokukhawuleza ukuba iseli yemifuno ephilayo iphekiwe, iyayeka ukuba yisondlo; iphuma kwimo yayo yendalo ize ijike ibe yinto eyenziweyo. Xa umama enika usana lwakhe oluncinane isonka sakhe sokuqala, ubisi olomisiweyo okanye ezinye izinto eziphekiweyo, uqalisa ukusebenzisa ezo zinto zenziweyo ukuze enze olona vavanyo lungenalusini nolungenabantu emntwaneni wakhe.

Eyona mpazamo isisiseko yenzululwazi yezamayeza ikukuba nembono yayo emfutshane ngendlela elusizi. Nditsho ne-cytologist ebalaseleyo njengoko ibonwa nguCowdry

ukutya okuphilayo nokugqibeleleyo okufana nengqolowa, imbewu kunye neziqhamo ukuba "kunokuba zifane kunye nokutya okulula kwemvelaphi yendawo". Ngokwahlukileyo koko, uzijonga iimfumba zothuthu ezinemibala ezityiwa ngamadoda "njengeentlobo ngeentlobo zokutya okuqokelelwe kwiindawo ngeendawo zehlabathi" (op. cit. p. 220), kwaye ulindele ukuba uAristotle eze aze ambonise into etyiwayo. umahluko wokwenyani phakathi kwezi zimbini.

Ngelixa ndicel' umngeni ngamandla inkqubo yangoku yonyango, ndiyayenza ningabi nantiyo nakubani na. Ndibonakalisa nje uvelwano olunzulu lovelwano kuwo onke amadoda nabafazi ngaphandle kokukhetha, kuba bebesenza olu lwaphulo-mthetho kubantu babo, ngokuchasene nobudlelwane babo kunye noluntu ngokungazi kwaye ngaphandle kokucinga. Kodwa abo bazingisayo kwiimpazamo zabo emva kokufunda le migca baya kugwetywa nguye wonke umntu onengqondo.

Ngoku lifikile ixesha lokuba iingcali zebhayoloji zikhetha enye yazo iindlela ezimbini zivulekile kubo. Nokuba kufuneka bamkele ubulumko bokungafezeki bendalo kwaye bakhulule uluntu kuzo zonke iimbandezelo zabo ngaxeshanye okanye, ngokuyityeshela imithetho yendalo kwaye bathembele kuphela kumgwebu wabo, kufuneka basijonge isonka esimhlophe njengesikhulu kunengqolowa ephilayo, bacinge ukuba i-artificial. ekhethwayo kunendalo, kwaye aqhubeke kwimifuniselo eyingozi njengangaphambili. Uya kuba yintoni umphumo ngoko? Masicinge ukuba imeko yangoku yaqhubeka kwizizukulwana ezimbalwa ezingakumbi, ngelo xesha isixa seziyobisi siphindeke kabini; inani leevithamini ezenziweyo landa ngokuphindwe kane, indlu nganye yaguqulwa yaba sisibhedlele kwaye umntu ngamnye waba ngugqirha. Yintoni esifanele sizuze kuyo yonke le nto, xa oogqirha ngokwabo benikezela kwizigulo rhoqo ngakumbi kunalo naluphi na olunye udidi lwabantu kwaye ngokubanzi besifa phambi kwakhe wonke umntu?

Uxanduva lonke lokulahlekisa ihlabathi luphezu kwe iingcali ezikhokelayo: iingcali zebhayoloji zophando kunye neenjingalwazi zonyango. Oogqirha abaqhelekileyo abafanele kugxekwa, kuba benza nje oko bakufundisiweyo ngootitshala babo. Akukho nonjineli owakhe waphathiswa umsebenzi wokunyamekela umzi-mveliso ngaphambi kokuba aqhelane nazo zonke iinkcukacha zokusebenza kwawo. Ngokuqinisekileyo akunakwenzeka ukuzalisa iqela labantu ngezinto ezilahliweyo ezisisiseko

ulwazi, intelekelelo yentelekelelo kunye neethiyori eziphikisanayo, kwaye ke ubanike inkululeko epheleleyo yokudlala ngobomi babanye abantu esebenzisa amawaka eetyhefu, izixhobo ezingcungcuthekisayo kunye nemiyalelo engaqondakaliyo, kwaye konke oku ngaphandle kokuvumela okanye umqobo. Makhe sicinge okomzuzwana ukuba zonke iincwadi zonyango kunye ne-encyclopedias ezisehlabathini zichanekile. Emva koko; ukuze uzicengceleze ugqirha uya kufuna ubomi beshumi elinesibini kwaye nalapho ebengayi kuba nako ukuqonda inxalenye yewaka leenkqubo ezingenakubalwa ezisebenza kumzimba womntu.

Ukuba umguli onesifo esinganyangekiyo ebenokudityaniswa noogqirha abalikhulu, ebeya kufumana ikhulu lemiyalelo neengcebiso ezahlukeneyo. Oogqirha benza nje imifuniselo kunye neyona mifuniselo inetyala kuloo nto. Njengabo ngoku bazivala iindlebe kwezi nyaniso zibonakalayo, abayi kuba nako ukushenxisa uxanduva emagxeni abo ngomso. Xa abantwana banamhlanje bekhula ngexesha kwaye bezibona bekwimpilo enkenenkene kwaye bentyumpantyumpeka kwiziyobisi, baya kuphendula zonke izazi ngebhayoloji, iinkokeli zehlabathi nabazali babo, kwaye baya kufuna ukwazi ukuba ngawaphi amanyathelo abawathathayo xa funda ezi zilumkiso. Ngaba babesacinga ukuba ubulumko babo bungaphezu kwendalo?

Ukuba abacingi njalo, mabakuphelise kwangoko ukutshatyalaliswa kokutya kwemvelo. Lo ngumyalelo oqinileyo weNdalo, ongavumi naluphi na ulungelelaniso. Ngumthetho wendalo iphela.

Kodwa namhlanje, uluntu luphila phantsi kolawulo olupheleleyo lweedemon eziguqule lo mhlaba waba sisihogo. Ezo demon zithe, zanziba izigqubuthelo zeentombi ezintle, zihleli ezitafileni nasezityeni zabantu; Baye balala ebusweni bakhe nasesilevini sakhe, ezingalweni zakhe nasemilenzeni yakhe, entanyeni nasemagxeni akhe, yaye bekwiindawo zabo eziphakamileyo bahleka ngokungenantlonelo ngeengqiqo zakhe. Baye bangena emzimbeni wakhe kwaye bahlala entliziyweni yakhe kunye nomphefumlo wakhe.

Indoda "echubekileyo" yanamhlanje iyilugculela unqulo-zithixo lwamandulo, kodwa ayiqondi ukuba ingumnquli-zithixo ombi ngakumbi kunabo banqula izithixo bamandulo. Ngaphambili, abantu babemisa imifanekiso yezilwanyana ezahlukahlukeneyo baze baqubude kuyo; namhlanje baxhela ezo zilwanyana baze banqule izidumbu zabo ezibolileyo.

Indoda "ephucukileyo" yanamhlanje ayinakububona ubundlavini obukuyo ihlabathi lonke liphila ngexesha langoku. Inenekazi "elithambileyo" nelithi "lithambile", eliye latyhafa xa libona amathontsi ambalwa egazi ebusweni bomntwana, ngokuzolileyo libeka etafileni intliziyo enegazi, isibindi okanye ibele lemvana lize liyinqumle ibe ziingceba. konke ukungakhathali, ngaphandle kokubonakalisa umzuzwana ukuba kuphela iyure ngaphambi kokuba isidalwa esihlwempuzekileyo sigcwele ubomi kunye namandla. Ukuba wayebone, kwasebuntwaneni bakhe, kuxhelwa usana kunye nenkuku okanye itakane, wayeya kuthabatha imela ngokungakhathali okulinganayo kwaye, ngaphandle kokuthandabuza, kunye nentliziyo yexhwane, wayeya kuyinqumla. intliziyo yalomntana, pheka utye. Umahluko nje usekubeni amehlo akhe sele ewaqhelile elinye, kodwa akaliqhelanga elinye, okanye ebengamangaliswa kukubona igazi eligazi labantu lijinga kwiivenkile ezithengisa inyama, ecaleni kwezidumbu zenkomo. neegusha.

## **Uluntu Ngoku Lukude Nempucuko**

Logama nje abantu beqhubeka besitya ukutya okuphekiweyo, akunakubakho kuphumelela okanye uxolo oluhlala luhleli eMhlabeni. Kuphekwa ukutya okuzala zonke iimfazwe kunye nokubulawa kwabantu emhlabeni.

Kuphekwa ukutya okuzala iinkokeli ezimbi kunye noozwilakhe abayingozi abanjengoHitler, uLenin, uStalin kunye njl njl okanye izigebenga ezinoburhalarhume njengoAbdul Hamid noTalaat kunye nabalandeli babo, ababulala isiqingatha soluntu olunoxolo lwaseArmenia kwaye baqhuba omnye. isiqingatha kwilizwe labo lakudala, apho babehleli khona amawaka eminyaka, bephanga kwaye bephanga izixhobo zabo zokulima, amakhaya abo kunye nezixhobo zabo zokulima.



imiyezo, iintaba neentlambo zayo, emva koko ngokungenazintl'oni ukubukela ihlabathi lonke "eliphucukileyo" kungekho sohlwayo.

Phezu kwako nje ukwanda okuqhubekayo kwemveliso yombona, ukutya okuziinkozo kusekho ukunqongophala okukhulu ehlabathini lonke.

Kukho izizathu ezithathu zolo mdibaniso ungaqhelekanga: Okokuqala, ngokujika isonka esipheleleyo sibe sisonka esimhlophe kuyo yonke indawo, sisibandeza intsalela yaso yokugqibela yesondlo. Emva koko, ngoncedo lokuchumisa okwenziweyo siphakamisa ubuninzi bemveliso ngeendleko zomgangatho wayo. Ekugqibeleni, indoda yobuxoki iye yakhula ngokukhawuleza kangangokuba ulwando lwemveliso yokutya alukwazi kwaphela ukuhambisana nemfuneko.

Kwaye uninzi lwemimandla yezityalo isetyenziselwa ukondla izilwanyana zenyama kunye nemizi yobisi.

Ekuqaleni, amadoda asenokukufumanisa kunzima ukuba nomfanekiso-ngqondweni woncedo olukhulu oluya kufunyanwa luluntu ekutyeni okukrwada.

Phantse ngephanyazo zonke izifo ziya kutshayelwa ngonaphakade, kwaye konke ukongezwa nolwaphulo-mthetho luya kuthi shwaka ebusweni bomhlaba.

Kwangaxeshanye ithemba lobomi liya kwanda izihlandlo ezibini okanye ezithathu kwaye kuya kubakho inkqubela-phambili yezoqoqosho elingana nobukhulu obungayi kufikeleleka kumntu kangamakhulu eminyaka, ukuba imeko yangoku iya kuqhubeka.

Ezi ngqinisekiso zizinyani kwaye aziyonyani, kwaye, ngaphezu koko, zonke ezo zibonelelo zinokufunyanwa ngendlela elula kakhulu. Ekuphela kwento ekufuneka siyenze kukuhlonela eyona mithetho isisiseko yendalo nokuthintela ukutshatyalaliswa kwengqolowa ephilayo nebalulekileyo. Ukuba ubani ebenobukrothi bengqondo bokugqobhoza aze awubone umahluko phakathi kwengqolowa ephilayo, esebenzayo kunye nesonka esitshisiweyo, umntu unokuwubona ngokulula umahluko phakathi kwento ephilayo yomntu oyitya ekrwada naleyo ephekiweyo-umtyi.

Ngoku makhe sijonge isimo sengqondo esamkelwa ngabalawuli bangoku belizwe lihlabathi nangabanye abasemagunyeni abajongene nezi ngxaki zibalulekileyo. Iileta ezifunyenwe kubo zibonisa ukuba bayifunde ngomdla incwadi yam yokuqala yaye bazifumanisa benovelwano ngokubanzi neembono zam. Andizange ndive nelizwi elinye eliphikisanayo nakweliphi na icala. Kodwa oku akwanelanga. Incwadi yam asiyonoveli enika umdla ukuba ifundwe kube kanye ize ibekwe ecaleni. Ngumqulu ekuxoxwa ngawo ngezona ngxaki zibalulekileyo nezingxamisekileyo zehlabathi lethu. Ifanele ifundwe ngokuphindaphindiweyo, kwaye isivakalisi ngasinye sayo sifanele silinganiswe ngononophelo kwaye siqwalaselwe kangangeeyure.

Bekuya kuba yimpazamo ukuba abo balawuli behlabathi baphatha ukutya okukrwada njengombuzo nje omnye oqhelekileyo baze, njengazo zonke ezinye iingxaki zabo zobupolitika nezoqoqosho, bakuthumele “kwiingcali” ukuze kuqhutyekwe nokufunda nokuqwalaselwa ngakumbi. Kangangamawaka eminyaka bekukho imifuniselo nezifundo ezininzi, kodwa zonke ziye zasilela ngokulusizi. Namhlanje, ngumsebenzi ongxamisekileyo wabasemagunyeni ukwalathisa abantu UKUZE ABAQIQE KWALO MLINGO OBONAKILEYO BAZE BABUYELE KWINDLELA YABO YOKUPHILA EQHELEKILEYO. Namhlanje, wonke umntu onengqondo uyingcaphephe ekumiseleni umahluko phakathi kwento engokwemvelo nengekho ngokwemvelo, isondlo esiphilayo kunye nezidlo ezingaphiliyo ngezinto zabo zokwenziwa nezithotyweyo.

Umntu olawula izigidi zabantu, akanako lula lawula umntu omnye, umntu wakhe.

Kukho izizathu ezibini kuphela zokugatya imigaqo yokutya eluhlaza: ukungabikho kwengqondo kunye nokungabikho kwamandla okuthanda. Akukho sizathu sesithathu. Zonke ezinye “izizathu” zizizabalazo nje eziye zabekwa phambili ukugubungela ezo ntsilelo zimbini. Abantu abazihlonelayo abakwizikhundla zoxanduva akufuneki banike nabani na ingcamango yokuba abanankalipho nokuziphatha okuthe tye.

Abo bebesoloko beziqhelisa ukutya ekrwada kangangeenyanga ezimbini okanye ezintathu abanakuze bavume ukubuyela kubomi babo obungaqhelekanga, nokuba babekhokelelwe ezantsi kwesikafula. Indoda ekhathalayo ngomntu wayo kwaye iyixabisile impilo nentlalontle yakhe

abantwana baya kwenza "uvavanyo" lweenyanga ezimbini okanye ezintathu ngaphandle kokulibazisa okomzuzwana. Ezo nkokeli zinomdla kulonwabo nakwintlalo-ntle yabantu bazo (ukuba kukho naziphi na) zimele zihlahlel' indlela yempumelelo yalo lonke uluntu ngemizekelo yazo yobuqu. Oku kuya kuba yeyona nkonzo iluncedo nencomekayo eluntwini.

Asikokubaxa ukuba ukutya okuphekiweyo, okungaqhelekanga kunye izinto ezenziweyo, aziboneleli ngokhozo lwesondlo kwiiseli zethu ezikhethekileyo. Ngaphezu koko, iindleko kunye nengxaki eyenziweyo ukubabonelela ayikokuchitha nje inkcitho, kodwa ziyindlela yokutshatyalaliswa ngokupheleleyo kwamalungu omntu kwaye, ngokwenene, umntu ngokwakhe. Amava afunyenwe kwiinyanga ezimbalwa zokuqala zokutya eluhlaza aya kubonisa ngokucacileyo wonke umntu ubunyani bezi nkcazo. Kufanelekile ukucamngca ngalo mbuzo ixeshana.

Kwiminyaka embalwa edlulileyo ulwazi oluninzi lunalo zifunyenwe kuzo zonke iimbombo zomhlaba kwiimpumelelo ezizuzwe ngokutya ekrwada. Olu lwazi lubonisa ukuba kukho amawaka abantu abatya ukutya okukrwada abathe saa ehlabathini lonke, uninzi lwabo oluye lwanyangwa kwizifo ezinzulu kwaye ngoku luphila ubomi obonwabisiyo. Aba bantu abazizo iingcali okanye izazinzulu; bangamadoda nje afundileyo nachubekileyo akwaziyo ukuqonda imigaqo yokutya okukrwada ngokubona kwawo kunye nokugweba, kwaye abe nesibindi sokwenza isigqibo esiyimfuneko.

Ngelishwa, ukusasazwa kweempapasho zam kuye kwahlangabezana nobunzima obuninzi. Ngokucacileyo, kungaphaya kwamandla omntu omnye ukusasaza izigidi zeencwadi ngesisa ehlabathini lonke. Ndenza izicelo kubavakalisi abaliqela baseNgilani naseMelika, ndibamema ukuba baphinde bapapashe incwadi yam yokuqala yesiNgesi kumazwe abo. Bonke bavuma ukuba le ncwadi inomdla kwaye iluncedo, kodwa bavakalisa ukuzisola kwabo kuba ayizange iwele phakathi koshicilelo lwabo. Oku kwakuqondakala kakhulu, kuba ukupapashwa kwayo bekuya kubonisa ukuphela kwazo zonke ezinye iincwadi zabo "zokutya", kuba akukho mntu unolwazi ngemigaqo yokutya oku

baye banikela ingqalelo encinane kubo. Abantu bale mihla ababoni ngaphaya kwezilangazelelo zabo.

Ndibhenela kulo lonke uluntu, imibutho yesisa, abaxhamli abaneentliziyo ezinobubele kunye nabantu abanomoya wobuntu kwihlabathi jikelele ngoncedo lwabo lobubele. Mabandinike lonke uncedo abanako ekusasazeni iimpapasho zam. Basenokuodola imibhalo yeencwadi zam ezingamashumi amabini, amashumi amahlanu okanye ikhulu baze bazisasaze ngokubona kwabo, ngokuzithengisa okanye ngokuzinika ngesisa. Yonke incwadi inokusindisa ubomi, iphilise abantu kwizifo eziyingozi okanye ivule ithemba lekamva elonwabisayo labantwana. Okwangoku akukho msebenzi unexabiso lobuntu ngaphezu koko.

Ukuba ndandifumene uncedo lwencwadi enjalo kwiminyaka eyi-15 eyadlulayo, namhlanje ezimbini zam abantwana abathandekayo bebeya kuba besaphila. Kwelinye icala, ukuba ingqondo yam ibingakhanyiselwanga kwiminyaka eli-10 eyadlulayo, mna ngokwam ngendingasaphili ngoku. Bonke abantu behlabathi bakwimeko efanayo ngalo mzuzu kwaye balufuna ngamandla uncedo lwethu. Kuyimfuneko ukuba ubaqhelanise nemigaqo echanekileyo yokutya ngokukhawuleza.

Namhlanje, ndibona ngawam amehlo indlela imibutho ethile echitha ngayo imali eninzi ukuze yabele amahlwempu umgubo ocoliweyo, iswekile, ubisi olomileyo kunye nenyama egciniweyo. Ngokusasaza oko kutya okungekho kwendalo nokonakeleyo ebantwini, bengaqondanga benza esona sono sinzulu baze baphule imithetho yendalo. Baya kuba benza esona senzo singcwele, ukuba bavule amehlo abo bantu banelishwa kwaye babafundise indlela yokuba yi-vegan eluhlaza.

Kubo bonke amakhoboka okutya, umnyama umhlophe kwaye umhlophe umnyama. Kwakukho ixesha apho kwakucingwa ukuba uMhlaba umi, ngelixa ilanga neenkwenkwezi ziwujikeleza. Ukuba kukho nabani na obonisa inkolelo echaseneyo, wayethathwa njengegeza ngabantu abangaboni kakuhle, kuba kwawabo amehlo uMhlaba wawuzinze ngokuqinileyo endaweni yawo, ngelixa ilanga lihamba esibhakabhakeni.

Ngokuchanekileyo isimo sengqondo esifanayo sixhaphakile namhlanje. Ngokucacileyo umntu uvakalelwa kumzimba wakhe ukuba ikomkomere "iyamenzakalisa," ngoxa isonka esimhlophe esiphekwe kabini nerayisi ekhazimlisiweyo, ezityiswa lula, "zilawula" imisebenzi yesisu. Kodwa akaqondi ukuba, enyanisweni, kukusetyenziswa kwezo zonka kanye nerayisi eyona nto ingunobangela wobuthathaka besisu sakhe; eneneni cucumber kukutya okuya kumnyanga ekuhambeni kwexesha.

Namhlanje, lonke uluntu lweyisekile ukuba kamsinya nje akuba umntu etyile iipeyiti ezimbalwa zokutya "okunesondlo" xa elambile, uyanelisa iimfuno eziqhelekileyo zomzimba wakhe. Kodwa abantu abaqapheli ukuba iiseli eziqhelekileyo zaloo mntu azithathi ingqolowa yesondlo kwezo zinto zifileyo kunye nezokwenziwa, kwaye, nangona isisu sigcwele, bahlala belambile.

Namhlanje, lonke uluntu luqinisekile ukuba ukuze ubani aphile ubomi obusempilweni umele akhokelwe lubalo lwenzululwazi olwahlukahlukeneyo lwemilinganiselo yezondlo zeeprotheni, iivithamini neeminerali, ezifunyanwa kwiilebhu zophando. Abaqondi ukuba uninzi lwezibalo lububuxoki ngokupheleleyo kwaye luyingozi yomfanekiso wokwenyani.

Namhlanje, xa umntu egula, uqinisekile ukuba yonke into anayo ukwenza ukuze azinyange kukufumana ityhefu ethile ebizwa ngokuba lichiza. Yiyo loo nto eqalisa ngokukhawuleza ukukhangela loo nto imangalisayo. Kodwa akazi ukuba unyango lwezinyobisi bubugqwirha beli xesha liphekwayo kwaye akukho tyhefu iya kuze ikwazi ukwenza nawuphi na umsebenzi oluncedo. Yaye akazi ukuba zonke izifo zibangelwa zizizathu ezibini kuphela: ukulamba ngokuqhubekayo kweeseli eziqhelekileyo ngenxa yokuswela izondlo zemvelo, nemiphumo eyingozi yokutya okungekho ngokwemvelo, okuphekiweyo nezinye izinto ezinetyhefu; akukho sizathu sesithathu. Inye kuphela indlela enengqondo yokuzikhulula kuzo zonke izifo kube kanye. Kufuneka sizikwebule ngokupheleleyo ekutyeni nakwizinyobisi ezingezizo ezendalo, kwaye sanelise iimfuno zeeseli zethu ngokutya kwendalo (i-veganism eluhlaza) iyodwa.

Amayeza, adla ngokugqalwa njengeendlela zokunyanga izifo, eneneni, ngokwawo angoonobangela bezifo. Ngokuqhelekileyo, yiyo

yimpazamo enkulu kwaye embi kakhulu ukukhangela naziphi na iimpawu zokunyangwa kwizinto ezenziweyo okanye kwisondlo esisodwa. Kanti ikwayile mpazamo eyenziwe luluntu kwiinkulungwane ezidlulileyo. Akukho naziphi na izinto ezinyangayo kweli hlabathi; kukho kuphela izinto ezikhethekileyo ezibangela izifo, ngokususwa kwazo zonke izifo ziya kupheliswa ngokuzenzekelayo. Ezo zinto kukutya okuphekiweyo kunye neetyhefu ezingamayeza athiywe kakubi.

Umntu wanamhlanje unebhongo kakhulu ngempucuko yakhe, kodwa ukude nokuba yimpucuko ngokwenene. Impucuko yokwenyani kufuneka ilinganiswe kungekuphela nje ngenkqubela-phambili yobugcisa, kodwa NGOKUNIKEZWA KWENGQONDO NOMPHEFUMLO WAMNTU NGAMNTU, UKUKHISHWA KOBUGQIBA NOBUHLUNGU, KUNYE NOKUKHULULWA KOBUCHULE BOMNTU KWIIMBUSO. Ukuze yanelise umnqweno wayo ongaqhelekanga wokutya, indoda yanamhlanje itshisa ama-80 ekhulwini okutya okunyulu, okungokwemvelo emlilweni ize izise ukutshatyalaliswa kwayo ngokudala izifo ngobuqhetseba. Ukuze banelise ukuzingca nekratshi labo, abalawuli beentlanga batyala imbewu yentiyo nobutshaba phakathi kwabantu behlabathi baze babulalane.

Kwanabameli benzululwazi, begatya zonke iimvakalelo zenceba nobuntu, baxhaphaza igama elingcwele lenzululwazi ngokungakhathali ukuze bahambisele phambili izilangazelelo zabo zobugqwirha yaye ngokwenjenjalo baphanga abantu ngeyona ndlela ikhohlakeleyo.

Obunye bobona bungqina bubalaseleyo bokungazi kunye nokubuyela umva yendoda "ephucukileyo" yanamhlanje yindlela yakhe yokujonga umbuzo womhlaza. Kangangeminyaka emininzi, ebesoloko efuna unobangela nonyango lwentlekele enzulu ngolo hlobo kwimichiza ethile, yaye usaqhubeka nolo phulo lungexho ngqiqweni.

Ngokuphathelele oku, ndanikela ubungqina bam obungenakuphikiswa kwabasemagunyeni abaninzi behlabathi kwiminyaka emine eyadlulayo. Namhlanje, ndingenisa obo bungqina kwakhona, ngendlela eneenkcukacha ezininzi kunye neyongeziweyo, eboniswa yimizekelo emininzi ebambekayo. Kutheni le nto amasebe awahlukahlukeneyo ezempilo namanye amagunya alawulayo engafuni nokuva? Kutheni abantu beqhubeka nokutshatyalaliswa okoyikekayo kokutya kwendalo? Kutheni besenza

baqhubeke bezalisa iincwadi zabo, amaphephandaba kunye neejenali ngeengcebiso eziphikisanayo neziyingozi zeevithamini zobuxoki kunye nokutya okukhethekileyo? Siphilisa izazela nesisa somntu? Iphi into ekuthiwa yimpucuko?

Mabathi abo bahlala bethetha ngempucuko bayinqinele loo nto bona ngokwabo baphucuke ngokwaneleyo ukuba baqonde eyona mithetho isisiseko yendalo baze baqonde oko kwakuthetha ukukhulula uluntu kuzo zonke izifo, ukuphinda kabini ulindelo lobomi, ukuphinda kathathu okanye kane umgangatho wokuphila.

Kolu nxu lumano, umzekelo ngelishwa wowona kusetyenziswa kakubi kwamalungelo abanye kwavela kude eLos Angeles kwiminyaka emibini eyadlulayo. Emva kokufunda incwadi yam yokuqala yesiNgesi, inenekazi laseKhalifoniya, uNksk. H. Bulbeck, lamkela ukutya okukrwada ngokupheleleyo. Etsalwe ngumba wobuntu wolu luvo, uodola iikopi ezingama-30 zale ncwadi aze agqibe kwelokuba asasaze isigidimi esilungileyo phakathi kwabahlobo bakhe nobudlelwane bakhe. Okwangoku, emva kokufunda ukuba umntu ogama linguJohn Martin Reinecke ubhala amanqaku malunga neempawu "eziluncedo" zokutya okukrwada kwiMagazini ethi "Masiphile" eLos Angeles, umbhalela ileta aze amnike ingxelo yendlela yakhe yonyango. nokuchacha kwakhe nomyeni wakhe kuso sonke isigulo ababenaso.

Emva kokufunda iincwadi zam, izigulana ezininzi kwihlalathi liphela ziye zamkela ukutya okuluhlaza kwaye ngenxa yoko ziye zanyangwa kwizigulo ezimandundu, ukusuka kwiintloko ezilula kunye nokuphazamiseka kwesisu ukuya kwisifo sentliziyo kunye nomhlaza. Izigulana, eziye zagqiba iminyaka zingakhange zifumane nzuzo kwiingcebiso zezona "ingcali" ziqeqeshwe kakhulu, kwaye abaninzi babo baye bakhutshelwa ezibhedlele njengeemeko ezingenathemba, baye baphinda baphila impilo yabo kwiinyanga ezimbalwa kwaye ngoku bayakwazi yonwabela zonke iintsikelelo zobomi obusebenzayo.

Umntu oshiya ukutya okuphekiweyo kunye nezinye izinto ezinobuthi ukhuselekile kuzo zonke izifo kwaye unokulindela ngokuzithemba ukuguga okuluhlaza okunempilo kunye namandla, ngaphandle kwesiqalekiso esiqhubekayo sezifo. Kwicandelo elilandelayo lale ncwadi, umfundi uya kufumana a

ukhetho lwentaphane yeeleta endizifumana mihla le kwabafudula bezigulana bexhalabele ukunceda abanye ngokubalisa amava abo. Kulo moya uNksk. Bulbeck wagqiba ekubeni abhalele uMnu Reinecke.

Elo nene alinanzi ilungelo lam kwincwadi yam, likhuphela ilizwi Ngelizwi ngalinye lemigaqo emithandathu enikwe kwiqweqwe lencwadi yam! yazifaka kwinkupho zikaFebruwari noAprili, 1965 zethi "Masiphile" Iphephancwadi njengenxalenye yenqaku elinesihloko esithi "Iintengiso kwi-Raw Foods", ngoko unikezela ukuthengisa ulwazi olongezelelweyo ngexabiso le-5 yeedola. Kodwa eyona nto ibangel' umdla kukuba kwintshayelelo abahleli beli phephancwadi bayangqina ukuba oko kuqulethwe ngumbhali welo ngaku! Abantu abafanele bafunde impapasho efana nethi "Masiphile" Iphephancwadi, elisindayo kwiintengiso zeevithamini ezenziweyo kunye namalungiselelo "e-dietetic".

Ngoku ngaphezu kweminyaka elishumi, ndiye ndabuncama ubomi basekuhlaleni yaye ndiye ndazibandeza lonke ulonwabo. Ndiye ndonga kakhulu ngokumalunga neemfuno zosapho lwam kunye nesiqu sam, kodwa khange ndithandabuze nakancinci ukuchitha yonke imali endiyiyongileyo ekuqhubeni izifundo nasekupapasheni iincwadi, iikopi ezili-10,000 zazo esele ndisasaze ngazo simahla kwimibutho yezenzululwazi. nabantu ngabanye kuzo zonke iimbombo zomhlaba. Ndiye ndenza le mibingelelo ukuze ndibonise ihlabathi lonke indlela yokwenyani kubomi obonwabisayo nobungokwemvelo, yaye ngalo lonke elo xesha ndiye ndaqhankqalaza ngentliziyo nangomphefumlo wam ngokuchasene nokuthengisa iingcebiso ezinjal

Kodwa namhlanje uMnu. JM Reinecke, esebenzisa iimbono zam kunye nemithetho yam enengeniso, ufuna intlawulo yeedola ezi-5 ukubonisa abantu indlela yokutya. ukutya kwendalo! Oku, ngokwenene, ngowona mba uphazamisayo kulo mbuzo.

*Nazi izicatshulwa ezivela kumanqaku amabini kaMnu. Reinecke:*

## **MASIPHILE**

*NgoFebruwari, 1965:*

IZINTO EZINGAKUMBI EKUTYENI EZINGCWELE NGU-JOHN MARTIN REINECKE



Umsunguli weziqhamo waseMelika kunye noMhloli

## ONKE AMALUNGELO AGCINWE NGUMBHALI

ÿ Kolu luhlu lwamanqaku umbhali unika izimvo zakhe  
ngokusekwe kuvavanyo lobuqu, kunye namava akhe amaninzi ngelixa  
ehlala phakathi kwaye efunda abantu bemozulu emininzi -  
ukutya kwabo kokutya okukrwada neziqhamo ezinika impilo. — U-Ed.

Ukutya okukrwada kufuneka kube kuphela kwesondlo esithathwa ngumntu.  
Ukutya ukutya okuphekiweyo ngumkhwa ongekho ngokwemvelo ekufuneka upheliswe  
kweli hlabathi ukuba kuza kuzuza impilo efezekileyo. Isondlo somntu kufuneka siquke  
iiseli eziphilayo kuphela, kuba ukutya okuphekiweyo ngoyena nobangela wazo  
zonke izigulo zabantu. Ukutya ukutya okukrwada kukhulula uluntu kuzo zonke izifo  
yaye kwandisa ixesha lokuphila komntu ukuya kutsho kwiminyaka eli-140 nangaphezulu.

Olona lwaphulo-mthetho lubi kakhulu ukuqhelanisa umntwana osandul' ukuzalwa  
ukutya okuphekiweyo, kuba kulapho zonke iingxaki zakhe ziqala khona (Jonga isiqwenga  
sencwadi yam yokuqala ethi "Raw-Eating"). Iingcali zebhayoloji kufuneka zingqine ukuba  
indalo yenze impazamo ngokungasibonisi ukutya okuphekiweyo. (Uhlelo lokuqala, iphe.  
32). Usana oluqhelekileyo luyayicekisa incasa yokutya okuphekiweyo, okubonakala  
kukhanga kuphela kwikhoboka lokutya okuphekiweyo, kanye njengokuba iopium ibonakala  
ikholisa ikhoboka leziyobisi. (Uhlelo lokuqala, iphe. 33). Umlilo wasekhitshini uyatshisa  
kwaye utshabalalise ama-90 ekhulwini exabiso lokutya okukrwada okulungileyo.  
(Iqweqwe lohlelo lwam lokuqala).

*Epreli, ngo-1965:*

Xa siqala ukubona kubonakala kungenakwenzeka ukuba sinokuzikhulula  
phantse kuzo naziphi na izifo ngokutya ukutya okukrwada kwendalo. Kodwa  
inyaniso kukuba "okungakholelekiyo" ngokulula kuba yinyani efezekisiweyo ...  
(Uhlelo lokuqala, iphe. 45).

Kufuneka ibe ngumsebenzi weengcali zebhayoloji noogqirha ukukhuthaza abantu  
ukutya izinto zendalo; ukungazahluli ukutya okunezondlo, kodwa kukutya  
rhoqo phantse ngokupheleleyo kangangoko kunokwenzeka  
ngokulungeleleneyo ngokwendalo kunye nempilo yabo ekrwada. Oogqirha  
kunye neengcali zebhayoloji akufanele bathethe malunga nokuba luncedo kokwahlula

Izakhamzimba zomntu ngamnye, kodwa kufuneka zigxininise ukubaluleka kokutya okukrwada okupheleleyo.

#### ISISHWANKATHELO ESIFUTSHANE

Ngokubanzi, yonke inzululwazi yezondlo inokushwankathelwa kwiingongoma ezimbini eziphambili kwaye yenze inkxalabo yalo lonke uluntu:

1. Isondlo somntu kufuneka siqulathe iiseli eziphilayo ekrwada ngokupheleleyo. Kuphela koko kutya kuqulathe iiseli eziphilayo ezinazo zonke iimpawu eziyimfuneko ukwanelisa iimfuno zomzimba womntu.

2. Kukho zombini imifuno eqhelekileyo kunye nekhethiweyo kwindalo. Eyona mizimba yemifuno igqibeleleyo neyondla kakhulu ziintlobo ezingcono zeziqhamo, imifuno eluhlaza, amandongomane, iicereals kunye neengcambu.

Ngamafutshane, umntu unandipha impilo efzekileyo xa ezondla kuphela ngokutya okukrwada; udla ngokudla ukudla okuphekiweyo; kwaye uyafa xa ephila ngokutya okulolo hlobo. (Uhlelo lokuqala, iphe. 24).

Inqaku lokuvala nguMhleli weMagazini:

Ngenxa yoxinzelelo lwemisebenzi ayizukwenzeka ukuba uMnu. Reinecke ukuphendula iileta. Akuba efumene i-5 yeedola, uya kukuthumela eyakhe imihla ngemihla yemenyu yokutya okukrwada kunye neeresiphi ze-United States kunye neeTropiki ezinezalathiso ezipheleleyo. Ezi azikho ngohlobo lwencwadi. Thumela ku... - Ed.

Amaxesha ngamaxesha siye sayigxininisa into yokuba zonke iziqhamo, imifuno kunye namandongomane kukutya okugqibeleleyo okukowona mgangatho uphakamileyo, oneempawu zezondlo eziphantse zifane. Ke ngoko, zonke "izikhokelo zeemenyu" kunye neendlela zokupheka zesondlo esikrwada azinaso naliphi na ixabiso lesayensi okanye lesondlo. Kwanoyena mntu ungenalwazi unokuyila eyakhe inkqubo yokutya, ekhokelwa ngumnqweno wakhe wokutya kunye nemvakalelo yakhe yokungcamla.

*Ekufumaneni inkupho kaFebruwari yephephancwadi, ndabhalela uMhleli, uMnu. Kay K. Thomas ileta, ndikholelwa ukuba uya kukuvuyela ukukhusela amalungelo am kwixesha elizayo:*

*NgoAprili 21, 1965:*

UMnu. Kay K. Thomas, 1133 N. Vermont Ave., Los Angeles, Calif.

Mnumzana omhle,

Kwandothusa ukuba ndifunde kwinombolo kaFebruwari ethi "Masiphile" inqaku likaMnu. John Martin Reinecke elinesihloko esithi "Adventures in Raw Foods", apho umbhali uye wakhuphela igama negama iimotto ezikwiqweqwe lencwadi yam, "Ukutya okukrwada", kwaye ubamele njengomxholo wakhe. Nceda ulungise oku kungaqondani kwinkupho yakho elandelayo kwaye ngobubele uthathe amanyathelo okuthintela ukwenzeka okufanayo kwixesha elizayo.

***Arshavir Ter Hovannessian***

*Ngelishwa, malunga nenyanga kamva, ndafumana le mpendulo ilandelayo ingandonelisiyo, ekwathi kuyo kwenziwa zonke iinzame zokumbesa mhlophe uMnu. Ukunganyaniseki koncwadi lukaReinecke:*

*NgoMeyi 12, 1965:*

***Arshavir Ter-Hovannessian Kakh Avenue 21, Peshan Street, Tehran, Persia.***

Mnumzana omhle:

Ngokuphathelele ileta yakho yomhla wama-21 kuAprili sabhalela uMnu. John Martin Reinecke ngengcaciso kwaye yile nto asicebise ngayo;

`Ndisijongile kwisiqendu sikaFebruwari senqaku lam ndaza ndafumanisa ukuba akukho ndawo ndikhuphele igama negama kuyo nayiphi na inxalenye yezaci zikaMnu. Ter Hovannessian. Zonke iinkcazo zam malunga nokutya okukrwada ziingcinga zam kunye namagama aqokelelwe kwiminyaka engama-25 yamava kunye nokufunda. Ukuba ndithe ndenza naziphi na iinkcazo ezifana nezakhe, oko kusenzeka nje ngamabona-ndenzile kwaye akwenziwanga ngabom.

`Ndicinga ukuba ndinenye yezona ngqokelela zipheleleyo zeencwadi zokutya okungaphekwa kweli lizwe, kwaye phakathi kwazo ndifumana ikopi yencwadana yakhe encinane.

Ukuba bendikhuphele kuyo, bendiza kumnika ikhredithi. Ndikhumbula ukuba incwadana yakhe ndayinikwa ngumhlobo wam malunga nonyaka odlulileyo; nokuba ndathumela kuMnu. Ter-Hovannessian i-\$10 ukuze andithumelele ezinye iincwadana ezingakumbi kubahlobo bam. Oko kwakumalunga nenyanga eyadlulayo. Ukuza kuthi ga ngoku andizange ndive kuMnu Ter Hovannessian okanye imali. Ukuba akafuni kundithumelela iincwadana zakhe, ufanele abuyise imali yam, kuba ndithetha nje imbeko nokunceda ukusasaza iingenelo zokutya okukrwada okwasindisa ubomi bam kwiminyaka engama-25 eyadlulayo.'

(isayinwe) UJohn Martin Reinecke "Phantsi kweemeko kunye nakwi Imbono yeengxelo zikaMnu. Reinecke zokuba akazange afaneleke izaci ezikwiphepha elingaphandle lencwadi yakho ethi, "Raw-Eating" ulungiso kwi MASIPHILE Magazine.

(isayiniwe) KAY THOMAS, uMhleli-uMpapashi.

Ukuphendula kwezi ngxoxo zincinci ndithumele le leta ilandelayo:

*NgoMeyi 27, 1965:*

UMnu Kay Thomas, uMhleli-uMpapashi. Mnumzana omhle:

Ndiyaxolisa ukunazisa ukuba impendulo yakho yomhla we-12 kuMeyi kwileta yam yomhla wama-21 ku-Epreli andiyithathi njengeyanelisayo.

Ndilibeke ityala iphephancwadi lenu ngokusetyenziswa kakubi kukaMnu. Reinecke ngeengcinga zam nezaci kwaye ndinelungelo lokufuna ukwaneliseka.

Uzama ukuthethelela inkohliso yoluntu eyenziwa nguMnu. Reinecke, ngubani iyaqhubeka nokuthengisa iingcinga zam ngeedola ezintlanu isiqwenga. Iphulo lam lijolise ikakhulu kuphango olunjalo.

Ngokubhekiselele kwi-10.00 yeedola, uMnumzana Reinecke athi uyithumele kuyo Ngeodolo yeencwadi, ndiyaxolisa ukuthi andizange ndifumane mali okanye ileta evela kuye.

ATERHOV

Le mbalelwano iphelile xa uNksk Bulbeck enobubele ngokwaneleyo ukuba wandithumelela inombolo ka-Aprili yephephancwadi elithi "Masiphile", apho, njengoko kubonisiwe ngasentla, kukho imizekelo eqaqambileyo yokunganyaniseki kweencwadi. Ndiyishiya kumfundi ukuba athathe isigqibo sokuba "ukufana" phakathi kokubhala kwam kunye namanqaku kaMnu. Reinecke kwenzeka ngengozi okanye ngabom.

Umhleli akanakulususa uxanduva emagxeni akhe, kuba wayeqhelene ngokupheleleyo nencwadi yam, eyayisele ihlolisiwe kwiphephancwadi lakhe kwiinyanga eziliqela ngaphambilana, ngoxa uMnu. UReinecke wenza izinto zibe mbi ngakumbi ngezizathu ezingenasiseko kunye nokugxeka. Ngokubhekiselele kumbuzo ongenamsebenzi weedola ezilishumi athi undithumelele zona, ndifuna esidlangalaleni ukuba ndazi igama lebhanki okanye indlela athe wandithumela ngayo imali, endingenalwazi ngayo.

Zonke iziphakamiso zokutya ezithile kufuneka zicinywe ngokupheleleyo kude nobuso bomhlaba. Uluntu lufanele luqonde ngokucacileyo ukuba UKUTYA OKUPHEKILEYO AKUNIKEZI NAKUPHI NA NAKUPHI NA INDLELA YOKUSONDLA nokuba UMNTU AKANXIYO. Ngaphaya koku, UMNTU NGAMNYE MAKATYE INTO ATHANDAYO NAYO NGALUPHI NA IFOMU ALUNQWENZAYO. Lo ngumcimbi ngokupheleleyo wokungcamla komntu ngamnye.

"lingcali zokutya" zethu ziye zabhidanisa ingqondo yabantu abanoluhlu olude lweeresiphi kunye neemenyu, kangangokuba abantu abaninzi bacinga ukuba nam, ndingowabo buzalwana "beengcali", ngoko ke bahlala bebhalela kum ukuba bacele inkqubo yokutya. ukutya kwendalo. Apha ndinqwenela ukuthatha ithuba ndinike impendulo edibeneyo kubo bonke.

Ukusukela ngoku, akufuneki kuphinde kubekho inkqubo ekhethekileyo yokutya, iingcebiso okanye iishedyuli zakhe nabani na. Umntu kufuneka atye nantoni na ayifunayo, nanini na ekwazi kwaye kangangoko efuna ukutya kwakhe, njengoko zonke ezinye izidalwa eziphilayo zisenza, ukusuka kwimbovane ukuya kwindlovu Ezinye izilwanyana, nangona kunjalo, zihlala zaneliseka ngezinto ezinjalo ngokukhawuleza. ziyafumaneka kubo; Thelekisa i-clover, hay,

amatyholo entaba, amagqabi emithi kunye nameva asentlango aneenkozo, amandongomane, imifuno kunye neziqhamo.

Lowo utya ikrwada unokutya kube kanye ngemini okanye kalishumi ngemini; angakondla kuhlobo olunye lwesiqhamo okanye kwiintlobo ezilikhulu. Ngokwembono yempilo ayenzi mahluko, kuba ukutya kwemifuno ekrwada nganye kuthathwe ngokwahlukeneyo kubonelela ngesondlo esipheleleyo ngokwayo. Umntu otya ukutya okuphekiweyo kufuneka akhokelwe zizintlu zeengcebiso "zesayensi" okanye "zedietetic", kodwa ngeemfuno zomdla wakhe kunye nenkalakahla yakhe, eya kuhlala iyisikhokelo sakhe esingaphazamisiyo ekukhetheni izondlo zendalo. Eyona ndlela iqinisekileyo, ekhuselekileyo neyona ndlela ilula kukutya ukutya kwethu kwimeko apho indalo ilungiselele kwaye yazisa kuthi, ngokuyityumza nje phantsi kwamazinyo ethu. Kodwa ukuba nabani na unexesha kunye nexesha lokulungiselela isaladi nezinye izitya ezixutywe, kufuneka azidle

ngokukhawuleza emva kokulungiswa, kungenjalo ekuhambeni kwexesha umntu uya kuqhutyelwa ekuwohlokeni okutsha kokutya.

Abantu akufanele baphinde bafunde iincwadi ezijongene ne-etiology yezifo zomntu ngamnye, ukuxilongwa, unyango, iziyobisi, iivithamini, iiminerali, iiprotheni, i-hydrotherapy, i-electrotherapy kunye nezinye izifundo ezifanayo, kuba zonke izifo zivela kwisizathu esiqhelekileyo kwaye zinendlela enye yokunyanga. .

Abantu abaninzi abatya imifuno, kunye nabangengabo imifuno, abazama ukutya a iziqhamo ezincinci kunesiqhelo zicingelwa ukuba zizithatha njengabatya ekrwada. Noko ke, akukho mntu unokuzibona engumtya oluhlaza ukuba uthabatha nokuba kube kanye ukutya okuphekiweyo ngenyanga, kuba ngaloo ndlela akanakuze akwazi ukuzikhulula ngokupheleleyo kwizifo. Oku kungenxa yokuba kumanqanaba okuqala okutya okukrwada inani elithile leeseli ezigulayo zinokuwela kwimeko yokulala kwaye zandise ubukho bazo kuloo meko ixesha elide. Isidlo esinye kuphela esiphekiweyo ngenyanga esinokwanela ukubavuselela nokubanika ithuba lokuphindaphinda kwakhona. Kamsinya nje akuba umntu otya ukutya okuphekiweyo ethabatha iqhekezana lokutya okuphekiweyo, ngokuqinisekileyo uzinika ezo seli zinesifo isondlo esitsha aze azinike ubomi obutsha. Ngenxa yoko, xa umntu engakwazi ukuzikhulula ngokupheleleyo kwisibetho sezifo, kufuneka

khangelani isizathu kwezo zokreko zamaxesha ngamaxesha, nakwenye indawo. Akunakubakho ukuzithethelela konke konke kwezo zinto zingagqibekanga.

Enye yeengxoxo ezingenasiseko ezichasene nokutya okupheleleyo okukrwada, ethi ngamanye amaxesha ifike kum isuka kumazwe athile asebantla kwaye ngakumbi isuka eNgilani, kukungafani kweemeko zemozulu. Logama nje umntu ekwazi ukufumana intwana yengqolowa ekwada, akunakubakho mbuzo wokunqongophala kwezondlo zendalo kulo naliphi na ilizwe. Ngaphandle koko, ngenxa yesibakala sokuba ukutya okuphekiweyo akuboneleli nokona kutya kumzimba womntu, kumele kubekho ukutya okwaneleyo kuyo yonke imimandla yehlabathi ukuba abantu bayakwazi ukuzondla baze baphile. Ngokuphelisa ukutya okuphekiweyo ekutyeni kwethu, asiphazamisi nantoni na kwixabiso lezondlo lokondla kwethu; kunoko, siyazikhulula kwizinto eziyityhefu neziyingozi. Intsingiselo epheleleyo yezi nyaniso inokuxatyiswa kuphela ngumntu oye wanandipha iingenelo zokutya okukrwada kangangeminyaka eliqela. Zonke ezo "zenzululwazi" postulates apho iingcali zebhayoloji zizama ukumela ukutya okuphekiweyo njengesondlo zingqikelelo ezingenasiseko kunye neenkokhlobo ezililize.

Njengoko imiba imile, ngalo mzuzu kanye kukho amazwe athile apho abantu bebandezeleka ngenxa "yokunqongophala" kokutya kwaye bephantsi kwesisongelo sokulamba rhoqo, xa isibhengezo esisemthethweni siyimfuneko kuphela ukuphumeza ummangaliso okudala ulindelwe wokuzisa intabalala emhlabeni. Ngelishwa, esi sibhengezo silula nesicacileyo sokuba UKUPHEKA KUXHOBISA UKUTYA KWEMALI KWAYE KUYIguqulele kwizinto ezinobungozi akubonakali naphi na, nangona sele ku-1963, ndizise le nyaniso ingenakuphikiswa kwingqalelo yawo onke amagunya akhokelayo kunye neesangqa zesayensi. Umhlaba. Oku kubonisa indlela ethe gqolo ngayo eluntwini namhlanje kukungazi, ucalucalulo, iinkolelo kunye nokukhotyokiswa okucekisekayo. Amagama anje ngempucuko kunye nenkqubela-phambili avakala engenanto xa esetyenziswa kubantu abathi, nangona sele kuthethiwe kwaye kubaliwe, basala ukuvuma ukuba ukupheka yinto engeyoyamvelo kwaye iyingozi.

Bathi izazi ngebhayoloji zenze inkqubela emangalisayo kulwazi lwazo. Kum kubonakala ngathi okukhona behambela phambili, kokukhona kufuneka baqonde ukuba abazi nto. Yaye xa befikelela kwinqanaba lokuba bavume ngokukhululekileyo ukuba ngokuchasene nobulumko bokwenyaniso bendalo ulwazi lwabo alupheleli nje ekuchithekeni, eneneni kusenokuvunywa ukuba ngokwenene bafunde okuthile.

Asikho phakathi kwezo ngcali zebhayoloji "zithe nca kulwazi nokufunda lwala maxesha" apho sidibana noosolusapho abahlonelwayo abaye baphila iminyaka eli-140 okanye eli-150 ubudala. Sidibana nabantu abanjalo kumgama othe qelele kumaziko amakhulu okufunda, esifubeni sendalo, apho bakhuselekile ngokuyinxenye kubungozi obubangelwa ngamachiza kunye nokutya okonakaliswe ngokugqithisileyo. Ubomi babo bebuya kuba bude kwaye bube sempilweni kangakanani na, ukuba bebesindisiwe nakweso siphene sisonakaliswa kukutya kwabo ngoku. Yintoni endinika ilungelo kunye nesibindi sokucela umngeni phantse yonke into ekhoyo ngoku yesayensi yezonyango yinyaniso yokuba I-100 PERCENTE UKUTYA OKUQHWAYO KUBEKA ISIPHELO NGOKUNGOKO KUZO ZONKE IZIFO NGOKUPHELELEYO NANGXENYE. Zivavany

Andizibaxi izinto xa ndibathatha njengababulali nabaphuli-mthetho bonke abo bantu, ngesizathu esithile okanye enye into, bathintele abagulayo nabangasebenziyo IZONDLO ZEMVELO zabo - imifuno neziqhamo ezitsha - EZIKUPHELA IINDLELA EZISEBENZAYO zokubuyisela impilo yabo elahlekileyo. . Ngokungazi kwabo okulusizi abo "oososayensi abafundileyo" babulala abantu abaninzi kunokuba uAttila okanye uHitler wenza. Ngeengcebiso zabo zobudenge babulala izigidi zabantu, umhla nezolo, ngaphandle kokukhululeka okanye isiqabu. Phakathi kwezaphuli-mthetho ezifanayo nezingekho zingqondweni kukho bonke abenzi nabasasazi bamayeza, iziselo, icuba, umgangatho ocokisiweyo, isonka, inyama, iiseseji, iswekile, iti, ikofu nentaphane yezinye iimveliso eziyingozi ezifana nezi. Wonke umzi-mveliso ovelisa izinto ezingezizo ezendalo, ezonakeleyo zenza umonakalo omkhulu eluntwini kuneebhomb



Ndibongoza bonke abantu abanikela uncedo ukuba benze konke okusemandleni abo ukundinceda ndisasaze ezi nyaniso ngelizwi nangeempapasho zam.

Abo batya ukutya okukrwada abaye baphiliswa kwizifo zabo baphantsi koxanduva olukhethekileyo lokubeka iinkcukacha zokuchacha kwabo kumajelo eendaba kunye nabo bonke abasemagunyeni abanoxanduva.

Okokugqibela, luxanduva lweentatheli ukupapasha isishwankathelo sezo ngxelo kwiikhohlamu zephephandaba labo, kwaye bafune ukwazi ukuba kutheni abasemagunyeni bezingisa ekusebenzeni kwabo okutyhafisayo.

## **ISIQENDU SESITHATHU**

### **Impumelelo ye-RAW-ETING**

Abafundi abaninzi bandibhalela iileta bendibuza malunga nempumelelo efunyenwe kukutya okukrwada. Ukuze ndikwazi ukwanelisa umdla wabo, ndiyavuya ukubanika ulwazi olufanelekileyo.

Kunyaka emva kokupapashwa komqulu wokuqala wolwimi lwam lwesiArmenia emsebenzini ngowe-1960, ndapapasha incwadi emfutshane ngesiPersi, endathi kuyo ndasasaza iikopi ezingama-4,000 zasimahla phakathi kwamaziko ahlukeneyo, abasemagunyeni kunye nakumaphephandaba. Amaphephandaba kunye namaphepha eendaba eTehran anike le ncwadi ulwamkelo oluthandekayo kwaye uninzi lwabo lubhale uphononongo olude malunga nolu nxibelelwano.

Le ncwadi yafumana ingqwalasela enkulu kwiinkundla zeNkundla. I Umyeni weNkosazana yakhe ePhakamileyo uShams Pahlavi, uMnu. Mehrdad Pahlbod, ngoku onguMphathiswa wezeNkcubeko, wandimemela kwindawo ahlala kuyo waza wandazisa ukuba incwadi yam ihlonitshwe nguShah (ukumkani uMohamadReza Pahlavi), owayemyalele ukuba enze okungakumbi. imibuzo ngalo mbandela. Ndiavuya ukurekhoda ukuba ndibe neendibano ezintandathu okanye ezisixhenxe emva koko noMnu. Pahlbod. UNobhala-Jikelele we-Red Lion kunye ne-Sun Society, uDkt Abbas Naficy, kunye noMlawuli weSibhedlele saseKhajenouri, uDkt AbulGhasem Naficy,

nezinye iingcaphephe eziliqela ezibalaseleyo zazincoma iimbono zam zaza zandithembisa intsebenziswano yazo.

Kwakhutshwa imiyalelo yokukhulisa iqela labantwana kwelinye lamakhaya eenkedama ngokutya ekrwada. Ukongeza, imigaqo yokutya eluhlaza yayiza kwamkelwa kunyango lwezigulane kwesinye sezibhedlele zabantwana kunye nokuhlaziya inkqubo yesondlo senye yeentsuku ze-nursery. Ngelishwa, xa ndandiziqhelanisa ndidibana nemiqobo eyahlukahlukeneyo.

Kungekudala ndajamelana nomkhosi omkhulu woogqirha namagosa anekhetho, ekwakufuneka ndiwafake ezi ngcamango zintsha. Lo yayingengomsebenzi ulula. Wonke lo mcimbi wahlehliswa kangangokuba ndadinwa ndawuyeka lo mzamo ngokuzisola okukhulu.

Oku kusilela kuye kwaba buhlungu ngakumbi, kuba ndabona kwindawo ekufutshane ukuba, ngenxa yesondlo esingaqhelekanga, iintsana kwiindawo zokugcina abantwana ziye zahlala zibuthathaka kwaye zigula, ngelixa ezibhedlele zixhomekeke kwiivithamini ezingeyomfuneko, iziyobisi ezinetyhefu kunye neeprotheyini zezilwanyana ukuze zikhule. ukuhlangulwa kumakhamandela okufa abo bantwana babuthathaka, babhityileyo, abathi, bahluthwa ubisi lukamama kunye nezondlo zendalo, babenobisi olomisiweyo nesonka esimhlophe njengentsika yabo. Ngokungafunekiyo ukongeza, akukho ngcamango inikwe imfuneko yendalo, isondlo esingenasiphako.

Kodwa abo bafowunelwa, kunye nobukho bam kwiinkomfa ezininzi zonyango, bandifundise izifundo ezininzi ezibalulekileyo. Okokuqala nokubalulekileyo, ndiye ndafumanisa ukuba nangona iimbono eziveliswa ndim iyeyona mithetho isisiseko nelula yendalo, ziyetyiswa zize zimkelwe kuphela ngabantu abamfundo yabo ephakamileyo ihambelana nenkululeko yokugweba nokuzimela geqe. Umntu onengqondo ephangaleleyo akanakuyicingela into yokuba umntu ongakhathaliyo angakwazi ukuyiguqula yonke inzululwazi yezonyango yanamhlanje aze abhidanise iimbono zezempilo ezikhoyo kwihlalathi leenzululwazi.

Yiyo loo nto ndagqiba ekubeni ndipapashe umqulu omfutshane ngesiNgesi kunye yingenise kwingqwalasela yezona ziphaluka zenzululwazi nezopolitiko. Ukoyisa ubunzima obukhulu, ndasebenza iiyure ezili-16 ngosuku ukuze ndibhale le ncwadi, emva koko ndayiguqulela kwisiNgesi ndaza ndayipapasha

Ngowe-1963. Ndandula ke ndakhupha iidilesi ezingama-3ÿ000 kwiincwadi ezahlukahlukeneyo zeembekiselo ndaza ndathumela imibhalo yenkuthalo emalunga nama-4ÿ000 kubo bonke abalawuli behlabathi, nakwiiyunivesithi, amaziko enzululwazi, imibutho yezizwe ngezizwe, namaphephandaba aphambili namaphephancwadi aphuma ngamaxesha athile. Ngokwenene ndatyobela uninzi lweencwadi ndaza ndancamathisela ileta ehamba kunye nencwadi nganye. Le yeyona ndlela ikhawulezayo nefanelekileyo yokusasaza izimvo zam kubude nobubanzi behlabathi.

Iziphumo zodlula ezona zinto bendizilindele. Amawaka eeleta namaphephandaba awawafumana kum ebudeni beenyanga ezimbalwa ezalandelayo andishiya ndingathandabuzi ukuba incwadi yam yayifundwa ngomdla ngabo bonke abantu ababalaseleyo nabasemagunyeni ehlabathini, abaninzi kubo ngokungathandabuziyo bangqina ubunyaniso beengcamango zam.

Ebudeni beminyaka yakutshanje, andizange ndiyeke nje kuphela imisebenzi yam yasekuhlaleni, kodwa ndiye ndalishiya ngokupheleleyo ishishini lam lobuqu ukuze ndizinikele ezincwadini zam imini nobusuku. Ukanti, okumangalisayo kukuba, kukho abantu abacinga ukuba ndiziyekile iingqondo zam, ngenxa nje yokuba, endaweni yokuqweba ubutyebi nokuchitha ixesha lam lokutya, ukusela nokuzonwabisa, ndichitha yonke imali endiyongileyo ekupapasheni iincwadi ezithile. , endihambisa kubo bonke ngaphandle kweendleko.

Kodwa ngokwembono yam, abukho ulonwabo ebomini olungaphezu kolwaneliseko olufumaneka kwinkonzo yokungazingci esiyenzela abanye abantu. Abantu bakha izakhiwo ezinamabhotwe kwaye bayakuvuyela ukubona. Ngoku, nganye kwiileta ezininzi zokuvuyisana, umbulelo kunye nombulelo endizifumana yonke imihla kuzo zonke iimbombo zehlabathi zinexabiso elipheleleyo lesakhiwo kum. Yaye xa ileta iphuma kulowo unyangelwe kwisigulo esinzulu ngecebiso lam nondigqala njengomsindisi wakhe, akukho mda okanye umda kulonwabo lwam, oluqiniswa ngakumbi yimvakalelo yokuba konke oku kuye kwenzeka. kwenziwe ngaphandle kwentlawulo.

Umphefumlo wam ukhathazeka imini nobusuku xa ndibona abantu besifa kuyo yonke indawo ngenxa yoko kubizwa ngokuba kukufa ngokungalindelekanga. Ndibona ngokucacileyo ukuba abo bantu ABANGAFI; BAYAZIBULALA ngobudenge ngenxa yepleyiti egcwele izinto ezingezizo ezendalo nezokwenziwa

ukutya. Intliziyo yam iyopha xa ndibona umama owoyikayo exhwila umntwana wakhe omsulwa esona siqhamo sibalaseleyo kwaye endaweni yoko efaka esandleni sakhe isonka esibulalayo, ubisi kunye nenyama.

Kwincwadi yam yokuqala yesiNgesi, ndichukumise ngokufutshane kubo bonke iingxaki ezifanelekileyo. Kulo mqulu, ndiye ndandisa ezinye zeenkcazo zam zangaphambili kwaye ndithethe malunga nemibuzo emininzi ebalulekileyo ngobude obude, ndenza isihloko esiqondakala ngakumbi kuluntu jikelele. Noko ke, ngaphambi kokuba ndiyiqumbele le ncwadi, ndingathanda ukuqhelanisa umfundi nolwamkelo lwencwadi yam yokuqala yesiNgesi, kwakunye nezinye iimpapasho zam.

### **Ikopi yeleta yam eyayisiya kubalawuli namanye amagunya aphambili ehlabathi**

Nceda undihloniphe ngokwamkela ikopi yencwadi yam enesihloko esithi "Raw-Eating". Ndiyathemba ngokunyanisekileyo ukuba uya kukufumanisa kunokwenzeka ukuba uchithe iiyure zakho ezimbalwa ezixabisekileyo ekufundisiseni le ncwadi.

Ngokujonga ukutya okuphekiweyo njengesondlo esiqhelekileyo somntu, uluntu luphela luye ngobumfama luthatha indlela ebulalayo esa kwintshabalalo.

Ukwamkelwa kweengcamango kunye neziphakamiso ezichazwe kwincwadi iya kuba yeyona nzuzo inkulu kwintlalontle yesizwe sakho.

*likopi ezimbalwa kunye nezicatshulwa ezivela kwiimpendulo ezifunyenweyo:*

*Ileta evela koBekekileyo uMnu. Amir Abbas Hoveyda, iNkulumbuso yasePersi:*

*Tehran, ngo-Okthobha we-18, 1965*

UMnu. AT Hovanessian,

"Ndiyifumene ileta yakho nencwadi obuyithumele nayo.

Nangona ndizisola ngesibakala sokuba ngenxa yoxinezeleko olugqithisileyo lomsebenzi de kube mva nje andizange ndikwazi ukufumana ithuba lokufunda incwadi yenu, ndibulela kakhulu ngokundibonisa yona."

***(Isayinwe) AMIR ABBAS HOVEYDA, iNkulumbuso.***

\*\*\*

*Ummeli waseMelika, ngoJuni 29, 1964.*

Mnu. Aterhov othandekayo:

Ileta yakho kaMatshi 28, 1964, eya kuMongameli Johnson ifunyenwe kwi-White House, kunye nekopi evaliweyo yencwadi yakho, 'RAW-EATING'.

I-Ambassy iyalelwe ukuba idlulisele kuni kaMongameli ukuxabisa ukucinga kwakho ngokumnika ithuba lokubona incwadi yakho.

***UWALTER G. RAMSAY,***

***UMncedisi waBasebenzi kuNozakuzaku, uTehran.***

\*\*\*

*Inqaba yaseWindsor, ngomhla wama-27 kuTshazimpuzi, ngo-1964*

Mnu. Aterhov othandekayo,

Ndiyalelwe nguKumkanikazi ukuba ndikubulele ngeleta yakho eya kuThe INkosana yaseWales, kunye nekopi yencwadi oyibhalileyo.

Ubungangamsha bakhe bucinge ukuba kulungile kuwe ukuba uthumele le ncwadi kunyana wakhe, kwaye ndiza kukuthumelela umbulelo ongazenzisiyo weKumkanikazi.

***UMARY MORRISON, kwiNqaba yaseWindsor, eLady-in-Waiting, eNgilani.***

\*\*\*

***Paris, 29 AVR. 1964***

Monsieur,

Le General de Gaulle a bien regu la plaquette que vous lui avez  
idilesi ekujoliswe kuyo.

Monsieur le President de la Republique m'a chargé de vous remercier  
de l'intention qui a inspire cet anvoi.

***(Utyikityo) Ilungu likaNobhala.***

\*\*\*

***eMoscow, ngoJuni 21, 1964.***

Mnu. Aterhov othandekayo,

Ndivuma ngombulelo ngokufumana incwadi yakho 'UKUTYA OKURAWU  
NGUMGAQO WOKUDLA', endiwufunda ngomdla.

***S. KURASHOV, uMphathiswa wezeMpilo kaRhulumente, ussr.***

\*\*\*

***Phnom-Penh, le 9 Janvier, 1965***

Monsieur,

Je vous remercie sincerement de votre envoi de l'ouvrage 'UKUTYA  
OKUHLAWULU' dont vous etes l'auteur et vous felicite pour les recherches et les  
experiences que vous poursuivez sur l'alimentation.

I-Avec tous mes inkuthazo je vous prie d'agreer, Monsieur,  
l'assurance de ma haute consideration.

***NORODOM SIHANOUK UPAYUVAREACH,***

***Umpheki we-Etat du Cambodge.***

\*\*\*

***Phnom-Penh, i-11 "" ngo-Agasti, ngo-1964.***

Mnu. Aterhov othandekayo,

Ngovuyo olukhulu ndifumene incwadi yakho emangalisayo enesihloko 'UKUTYA OKWENZIWA'. Igama lale ncwadi lindenza ndibe nomdla onzulu malunga noko ikuquletheyo.

Emva kokufunda le ncwadi ndiqinisekile ngazo zonke iinyani ozibhalileyo encwadini...

Le ncwadi ixabiseke kakhulu kum. Ndiyigcina njengesikhumbuzo esingenakulibaleka kuwe.

Ngoku, ngamana ndingacela imvume yakho yokuguqulela le ncwadi kulwimi lwaseKhambodya ukuze ibe luncedo olukhulu kuhlanga lwam. Ndiyathemba ukuba ukufumanisa kwakho okutsha kwesayensi entsha kuya kwenza inguqu entsha ekusindeni koluntu luphela.

**CHUON NATH JOTANNANO,**

***INKosi ePhakamileyo yeeMonki eCambodia.***

\*\*\*

***Phnom-Penh, le 25 Juillet, 1964.***

Monsieur,

En accusant reception de votre manuel 'RAW-EATING' que vous avez eu l'amabilite de me faire parvenir, j'ai l'honneur et le plaisir de vous informer que ce livre m'a beaucoup interesse et je vous en remercie vivement.

**NORODOM KANTOL,**

***Le President du Conseil des Ministres, Royaume du Cambodge.***

\*\*\*

***I-White House, ngoJuni 1, 1964.***

Mnu. Aterhov othandekayo,

Enkosi ngokundithumelela ikopi yencwadi yakho yakutshanje. Ndijonge

phambili kwiyyure ezimbalwa zasimahla xa ndiza kuba nethuba lokuyifunda  
iinkcukacha ezithile.

***URICHARD W. REUTER, uMncedisi oKhethekileyo kuMongameli kunye noMlawuli,  
iFood For Peace, USA***

\*\*\*

***ELuxembourg, ngoMeyi 13, 1964.***

Mnumzana omhle,

I-Royal Highnesses yabo I-Grand-Duchess kunye ne-Hereditary, i-Graw-Duke yase-Luxembourg, banqwenela ukuba ndivume ukuba ndifumene ileta yakho yobubele yomhla wama-23 kaMatshi 1964, apho ubathumelele incwadi yakho ethi 'Raw-Eating'.

AbaPhakamileyo babo bachukumiseke kakhulu yile ngqalelo yobubele kwaye bandiyalela ukuba ndikuthumele. Enkosi kakhulu. Baya kuyifunda ngomdla omkhulu incwadi yakho.

***Major Germain FRANTZ, Aide-de-Camp.***

\*\*\*

***ETaiwan, ngoAgasti 18, 1964.***

Mnu. Hovannessian othandekayo,

Ndiyifunde ngomdla ileta yakho ye-12 kaMeyi kunye ivolyum evalelweyo ethi 'Ukutya okukrwada'. Sisindululo esixhokoxa ingcinga osenzele uluntu luphela, kwaye ndicinga ukuba lufanele ukuphononongwa ngononophelo ngabo banenkxalabo ngempilo yethu neyezizukulwana ezizayo. Nceda wamkele umbulelo wam ongazenzisiyo ngokucinga kwakho ngokundithumelela lo mqulu.



***U-CHEN CHENG, iNkulumbuso yeRiphabhlikhi yaseTshayina.***

\*\*\*

***Tehran, ngo-Oktobha 18, 1964.***

Cher Monsieur,

L'Ambassade de la RSF de Yougoslavie i-honneur de vous informer d'avoir reçu une lettre du Secretariat General de la Presidence de la RSF de Yougoslavie par laquelle est confirmee ulwamkelo lolwamkelo du livre RAW-EATING' dont vous avez eut l' amabinite d'envoyer okanye uMongameli Tito.

Le Secretariat General vous remercie cordialement, or nom du President Tito, pour votre aimable envoie.

***VLADIMIR MILOVANOVIC, Conseiller.***

\*\*\*

***Indlu yezoThutho, eLondon, ngomhla wama-29 kuTshazimpuzi, ngo-1964.***

Mnu. Hovannessian othandekayo,

Kube bububele kakhulu kuwe ukuba undithumelele ikopi encomekayo yencwadi yakho ethi 'RAW-ETING', ndiya kuthatha ithuba lokuqala lokufunda imigaqo yokutya oyipapazayo.

***AL WILLIAMS, uNobhala Jikelele,***

***IQELA LABASEBENZI***

\*\*\*

***EWashington, ngoMeyi 15, 1964.***

Mnu. Aterhov othandekayo,

Enkosi ngekopi yencwadi yakho, Raw-Eating', endisandula ukuyifumana. Imixholo yayo iye yaphawulwa, kwaye ndiyayibulela indlela ocinga ngayo ngokuyithumela.

***UJOHN M. BAILEY, uSihlalo, IKOMITI YESIZWE YEDEMOKRASI.***

\*\*\*

***Berne, ngoFebruwari 26, 1964.***

Mhlekezi,

Siyavuma ukuba siwufumene kwaye sinqwenela ukubulela ngekopi yencwadana yakho enomxholo othi:

Ukutya okukrwada (uphando jikelele). Wonke umntu umele azazi izinto eziyimfuneko emzimbeni wakhe, esifunde ngomdla. Ngeengcebiso zethu,

***INKONZO YEMPILO YOLUNTU ESWISS FEDERAL,***

***INTloko yoLawulo lokuTya, iRUFFI.***

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***Port-au-Prince, ngoJulayi 16, 1964.***

Mnu. Aterhov othandekayo,

Enkosi kakhulu ngencwadi yakho enomxholo othi 'Raw-Eating'. Le ncwadi iya kufundwa ukusuka ekuqaleni ukuya ekugqibeleni kuba iye yajongana nengxaki eya kuba yinzuzo kwilizwe lam ngokubanzi.

Ndiyathemba ukuba iingcebiso zakho kule ncwadi ziya kudibana iimfuno zabo bonke kwaye iya kuba ngoyena mthengisi ubalaseleyo kulo nyaka.

***ISEBE DE LA SANTE PUBLIQUE ET***

***DE LA ABEMI, UGERARD PHILIPPEAUX, UNOBHALA WE***

***STATE,***

**Republique d'Haiti.**

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**Berlin, ngoJuni 4, 1964.**

Mnu. Aterhov othandekayo,

UMongameli weGerman Democratic Republic, uWalter Ulbricht,  
uvakalisa umbulelo ongazenzisiyo ngencwadana enimthumelele yona.

Njengesiqhelo iingxelo zakho zinokugxekwa ngokweenkcukacha - uninzi lwayo  
Ngokuqinisekileyo ngaphezu kwayo yonke inkxalabo yengcaphephe: ugqirha,  
inzululwazi yezondlo, njalo njalo. Nangona kunjalo, sivumelana nawe ukuba zonke  
iinzame kufuneka zenziwe ukuzisa inkqubo ephilileyo yesondlo.

URhulumente weGerman Democratic Republic, kwaye ngakumbi iSebe  
lezeMpilo, unike ingqwalasela enkulu kulo mbuzo. Ukuze udale indlela yokuphila  
enempilo, ikomiti iye yaqulunqwa apha emva kwexesha, enye yezinto zayo  
kukuthandwa kwemigaqo echanekileyo yokutya.

**HUTH, uMcebisi oyiNtloko, iChancellery of State.**

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**La Habana, 24 de agosto de 1964.**

Uqikelelo lukagqirha:

Acuso recibo de su able envio del libro 'Raw-Eating', genteleza que aprecio muy  
sinceramente y espero disfrutar de su lectura y recoger del mismo, las imibono y  
orientaciones valiosas quesu experiencia en esta materia nos trasmite por intermedio.

**UGqr. JOSE R. MACHADO ' VENTURA, MINISTRO-DE SALUD  
PUBLICA, Cuba.**

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***La Paz (eBolivia), ngoJulayi 10, 1964.***

Enkosi kakhulu ngekopi yencwadi yakho ethi 'Raw Eating'. Andikayifundi yonke, kwaye ndidlule kwizahluko ezithile kuphela. Iingcamango ozivakalisa kuzo ziyavuselela nangona ziphikisana. Andikabikho kwimeko yokuhlomla, kodwa ndifuna ukunazisa ngokwamkelwa kwencwadi yenu nomdla ewuvuse kum.

***UGqr GUILLERMO JAUREGUI G. UMphathiswa wezeMpilo kaRhulumente.***

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***Beograd, ngo-Aprili 20, 1964.***

Oku kukubulela ngokundithumelela ikopi ekhatshwayo yencwadi yakho enesihloko esithi 'RAW-EATING', eya kuthi ngokuqinisekileyo ivuse umdla omkhulu phakathi kwabo banenkxalabo ngeengxaki zesondlo esaneleyo.

***UMOMA MARKOVICH , Unobhala we-Federal for Health and Social Policy.***

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Kwakhona kuye kwafunyanwa iileta zokhuthazo nombulelo ukusuka kwaba bantu balandelayo:

UKumkanikazi waseNetherlands; uKumkani waseDenmark; uKumkani we Swiden; uKumkani waseBelgium; Antonio Segni, uMongameli weRiphabhlikhi yaseItali; uAdolf Scharf, uMongameli waseOstriya; UFransico Orllch, uMongameli waseCosta Rica; S. Radhakrishnan, uMongameli waseIndiya; de Lisle, iRhuluneli-Jikelele yaseOstreliya; Urho Kekkonen, uMongameli waseFinland; Eamon de Valera, uMongameli waseIreland; P. Van de Calseyde, MD Umlawuli woMbutso wezeMpilo weHlabathi, eCopenhagen, eDenmark; Miss la Marsh, uMphathiswa weSizwe wezeMpilo kunye neNtlalontle, eCanada; CH. uShapira, uMphathiswa Wezangaphakathi, kwaSirayeli; Alfonso Ponce Archila, uMphathiswa wezeMpilo, eGuatemala; U-Abbebe Retta, uMphathiswa wezeMpilo kaRhulumente, e-Ethiopia; Yuichi Saito, iGosa loNxibelelwano eliyiNtloko, uMphathiswa wezeMpilo kunye

Intlalontle, eTokyo; Shri Mohanlal Vyas, uMphathiswa wezeMpilo kunye nezaBasebenzi, eGujarat, eIndiya; MacEntee, uMphathiswa Wezempilo, eIreland; UMarga AM Klompe, uMphathiswa wezeMpilo, eNetherlands; UGiorgio Borg Olivier, uNdunankulu waseMalta; UGudrun Sanz no-Elsie Waerndt, iSiseko seNobel, eSweden; J. Grimond, uMfundi weLiberal Party yaseLondon; Pierre Werner, iNkulumbuso yaseLuxembourg; Sean F Lemass, iNkulumbuso yase-Ireland; Robert G. Menzies, iNkulumbuso yaseOstreliya; uMehdi Nawaz Jung, iRhuluneli yaseGujarat, eIndiya; UMaharaja Shri Jaya Chamaraja Wadiyar Bahadur, iRhuluneli yaseMadras, eIndiya; SK Patil, uMphathiswa woKutya noLimo, eIndiya; PC Sen, uMphathiswa oyiNtloko weWest Bengal, eIndiya; UWilliam Gopallawa, iRhuluneli-Jikelele yaseCeylon; Lester Pearson, iNkulumbuso yaseKhanada; Sampurnanand, iRhuluneli yaseRajasthan, eIndiya; Shri Partap Singh Kairon, uMphathiswa oyiNtloko wasePunjab, eIndiya; URobert Fraser, uGunyaziwe kamabonakude oZimeleyo, eLondon: Mnu.

USarnoff, uMongameli, iNkampani yeSizwe yoSasazo, eNew York, njalo njalo kwi...

Iileta ziye zathunyelwa kumazwe amaninzi kodwa njengoko uqaphela, ezinye zeeposi zazithunyelwe kubapolitiki bamazwe abuthathaka kunye nendlala kunye nentlupheko kunye nezinye iingxaki ngenxa yemigaqo-nkqubo yabo yobuxoki, eyingozi kunye nechasene nenkululeko, ngoko ke ukuba batshintsha indlela yabo. kwaye bancede abantu babo ukuze babe sisizwe esiphuhlileyo esityebileyo nesinoxolo. I-Raw Veganism sisitshixo kubo ukuba batshintsha indlela yabo.

*Esi saziyo silandelayo sapapashwa kwiqumrhu elisemthethweni loMbutho weVegan, eGreat Britain (Septemba 1964):* "Intlungu yokulahlekelwa ngunyana wakhe oneminyaka eli-10 ubudala nentombi eneminyaka eli-14 ubudala ngenxa yoko wayekwazi njengesondlo esingekho ngokwemvelo, wenza u-Arshavir Ter Hovannessian enze uphononongo olunzulu lokutya - isiphumo siku 'RAW-EATING', incwadana (7/2d) esivuyayo ukuba siyifumene eTehran.

Ngendlela eyeyisayo utshabalalisa phantse zonke iingcamango zethu ebesinazo malunga nokutya, kunye neevégans, kunye nokutya kwazo okuphekiweyo, zinokuziva zishukunyiswa.

Akukho buvuvu malunga neevithamini zokwenziwa kwaye mhlawumbi ekubambeleleni kwakhe ngokuthe ngqo ekutyeni okukrwada usenokuba ubonise indlela ejikeleze i-bogey ye-vitamin B12 kunye nezinye iivithamini 'ezibalulekileyo'.

Asikwazi ukunika iingxoxo zakhe, kodwa kwintombi yakhe, eneminyaka emithandathu ubudala U-Anahit, ongazange atye iqhekeza elinye lokutya okuphekiweyo okanye okuphekiweyo ebomini bakhe, ububungqina obubambekayo bokusebenza kokutya athe wavela, kwaye esicaphula apha ... "

Baye baprinte, ngokupheleleyo, isihlomelo esinikwe ekupheleni kwe incwadi, kunye nomfanekiso kaAnahit.

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***Wilmslow, nge-20 ka-Epreli, 1964:***

Enkosi kakhulu ngobubele bakho ngokuthumela ikopi ye-Raw-Eating'. Ndiqinisekile ukuba umbono ulungile kwaye siyazazi iimpawu ezinkulu zokulungisa ukutya okukrwada.

Ukuba uyathanda ukundithumelela ifoto yentombi yakho ethandekayo uAnahit (njengakwiphepha elingasemva), ndingakuvuyela ukuyipapasha kwi-BRITISH VEGETARIAN ekupheleni kwalo nyaka kunye nesihlomelo esivela kwincwadi yakho.

***UGEOFFREY L. RUDD, uNobhala kunye noMhleli, UBUTHO  
LWEVEGETARIAN***

***UGeoffrey L. Rudd, iBank Square, eWilmslow, eCheshire, eNgilani.***

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***UMalaga, ngoMeyi 28, 1965.***

Molo bahlobo,

Nceda usithumelele kwangoko ishumi elinesibini leekopi zencwadi yakho egqwesileyo ethi 'Raw-Eating'. Siza kuthumela ukuthunyelwa ngokukhawuleza xa kuhlululwa, ngeentlawulo zokuthengisa kwakhona. Siza kube sikhenketha ngentetho eNgilane naseWales kolu Autumn, kwaye siya kuba nethemba lokusebenzisa le ncwadi ngendlela elungileyo apho.

***H. JAY DINSHAH, uMongameli, I-AMERICAN VEGAN SOCIETY, H.Jay  
Dinshah, uMongameli. IMalaga, eNew Jersey, eU.SA***

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*Unyana kaGqr. Bircher-Benner ongasekhoyo, uGqr Ralph Bircher, wafaka a  
Inqaku eliphambili elinamaphepha amathandathu kwi-DER WENDEPUNKT, ilungu le  
Ikliniki yaseBircher-Benner eZurich (ngoMeyi, 1964), phantsi kwesihloko esithi "Alles-oder-  
nichts-Lehren fiber Ernährung" (Yonke okanye Akukho Nto-Imfundiso  
Isondlo), esinokushwankathelwa ngolu hlobo lulandelayo:*

"Kwiimbombo ezimbini ezahlukeneyo zehlabathi, ezimbini ezichasene ngokupheleleyo  
limfundiso zesondlo ziye zabekwa phambili. ECarltonia, umlingi ogama linguWurnitz  
wenze umgubo wezondlo ophantse wangenancasa kumxube weekhemikhali  
ezingama-48. Ngoku 'kutya' kokwenziwa, wenza ulingelo kumabanjwa ali-18 yaye, ngaphandle  
kokulinda iziphumo, ngokukhawuleza utyhila oko akulindeleyo kwiintatheli kwangaphambi  
kwexesha." Emva kokuthetha okungakumbi ngobuvuvu baloo mntu kuthiwa yinzululwazi,  
umhlalutyi uyaqhubeka. Kwelinye icala, kwitheyihibile yethu yophononongo sinencwadi encinci  
enemfundiso echasene ngokupheleleyo nesondlo, emele imbono 'Yonke okanye Akukho nto':  
Aterhov/Raw-Eating. IsiNgesi esigqwesileyo kwaye sisishwankathelo semiqulu emibini  
emikhulu yesiArmenian.

Omnye ubona kuyo ubukho bonyana wenkcubeko yakudala ephezulu yaseAryana.  
Ngaphandle kokuzithemba kuncinci ... imele isondlo semifuno ecocekileyo njengeyona nto  
yendalo kunye nokutya okuchanekileyo kumntu, kwaye kwiminyaka yethu yokufuna  
ukulalanisa uyenza oku ngokuhlaziyeka okutsha, ukunyaniseka okunamandla angaphezu  
kwawomntu kangangokuba kunokwenzeka konke. uya kuhlawula ukuguqulela le ncwadi incinci  
kwisiJamani. "

*Emva kokuhlaziya amanqaku abalulekileyo ezimvo zam nganye nganye, umbhali  
ukhankanya iinyani ezithile zenzululwazi ezithetha ngam;*

"Sekuyiminyaka engamashumi amane eyadlulayo uWalter Sommer wazibuza ukuba kutheni u-Bircher-Benner  
engazange ahambe kakhulu kwimbono yakhe njengoko echaza ukutya okukrwada kuphela kwesondlo somntu.  
Ngokuthanda i-Aterhov yinto yokuba ngokutsho kophando lwamva nje ( Reader's Digest , ngoJanuwari, "U-  
Aterhov wabuza ukuba kutheni u-Bircher-Benner engazange acinge ngokutya okuluhlaza okokuphela kwesondlo somntu. 1964)

umntu uye waphila (phantse ukuba msulwa) isondlo semifuno ekrwada isigidi esinesiqingatha seminyaka kwaye ngaloo ndlela, umntu usenokucinga ukuba, ufumene uphuhliso lwakhe lwendalo oluphezulu. Ukuxhasa i-Aterhov kukuqondwa okumangalisayo kokunqongophala kolungelelwaniso lwangoku phakathi kwezondlo kunye neevithamini, 'indlala evuselelayo', 'ixesha lokungalali kakuhle (Dammerungszone) kwimpilo enkenenkene', indima 'yomhlaba' kwizifo ezosulelayo, uqoqosho olukhulu kwimetabolism ngexesha lesondlo esitsha semifuno, ukongama kwebhayoloji yeeproteni zemifuno, ngakumbi ekutyeni okukrwada, ukuthembeka kwezondlo, ekungamele kuphazamiseke, kunye nethemba lesondlo esinjalo ebusweni bokunqongophala kokutya kwihlalathi liphela. ”

*Ngokomhlalutyi, amadoda amaza phakathi kwezo zibonda zimbini zigqithise. Ngokoluvo lwakhe, kuya kuba kuhle ukuba "ungaze uphumle embindini." Kwaye ucebisa umfundi ukuba eme kufutshane kakhulu ne-Aterhov kune-Wirnitz.*

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***E-Ashingdon, eRochford, ngoFebruwari 28, 1964.***

Mnumzana omhle,

Enkosi ngokubona incwadi yakho eRaw-Eating'. Ukuba uyazi uluhlu lwethu weempapasho uya kuqonda ukuba sivumelana ngokusuk' entliziyweni noluvo lwakho olusisiseko. Sivumelana ngokupheleleyo nembono yakho kwaye ngokuqinisekileyo, ngenxa yemisebenzi yale Nkampani, siyavumelana noko ukufumanisileyo.

Siyayithanda indlela owujonga ngayo umbandela wokutya kwabantwana. Intle kakhulu kuhle ngokwenene. Liyinyaniso elokuba umntwana omncinane kufuneka incasa yakhe yendalo yesiqhamo ekrwada ijikwe ngabom ukuze athande ukutya okuphekiweyo. Kwaye siyayixabisa impatho yakho ephangaleleyo yesifundo sakho, kuba kwisithuba samaphepha angama-53 ngokuqinisekileyo uye wathwala zonke iimpikiswano ngokuthanda kwakho, nokuba kumbono wokuphila impilo ephilileyo, okanye ukoyisa kunye/okanye nokuthintela izifo, nokuthatha. kwi-akhawunti



iimpembelelo zonyango nezozoqosho, nkqu neziphumo ezisesikweni zelizwe liphela.

...Ngelishwa abaza kuba ngabaxhamli eluntwini abafumani mivuzo kunye nezinye (izinto eziphathekayo) ngaphandle kokuba basebenze 'ngokusekwa.' Kungenjalo umntu ebengenakukwazi ukwenza ntoni na ngesiqingatha samakhulu amawaka eeponti ezinikelwe 'kuphando' ngoosonzululwazi abadla ngokuzoba izikhewu emva kwexesha elithile, nokuba iziphumo azikhange zibe yingozi.

***I-CW DANIEL COMPANY LIMITED Ashingdon, Rochford, Essex, England.***

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***Mexico, DF April 23, 1964.***

Mnu. Hovannessian othandekayo:

Sisanda kufumana incwadi yakho RAW-EATING 'kwaye kuphela Ukukroba nje, ndiyaqonda ukuba inika umdla kakhulu kwaye wenza umsebenzi olungileyo ngenene uzama ukweyisela abantu ukuba eyona nto ilungileyo kukulandela indalo ngaphandle kohlengahlengiso olungekho ngqiqweni oluthe uluntu lwenze ngayo.

***Ing. I-CARLCS PRIETO LOSANO. Umlawuli jikelele. INTER - AMERICAN ASSN. UBUNJINELI OBUCHENGKEKO, Alfonso Herrera, 11-103, Mexico 4, DF***

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***I-Friends House, ngo-Aprili 13, 1964.***

Incwadi yakho ethi Raw-Eating' yeza kwi-Friends Service Council kwaye ndiye ndanomdla wokuyifunda. Ndiza kuyithumela kwiThala leencwadi labahlobo beVegetarian Society, apho ndinethemba lokuba inokuba luncedo kwabanye. Enkosi ngomsebenzi omhle obuwenza ekubhaleni kwakho nasekuphileni ngale ndlela ilula ngokutya kwendalo okukrwada. Kum ibonakala iluphawu lwethemba lokondliwa kwehlabathi noxolo emhlabeni. Ndiyayikholelwa

ifanele isenze sikuqonde ngakumbi ukukhanya kokomoya. Okwangoku 'ndiyi-vegan' (imifuno, engathathi amaqanda, ubisi, ubusi njl.), ngoko ndiyawaxabisa amacebiso enu, kwaye ndiyabulela kuba abantu abaninzi beza kubona oku njengendlela efanelekileyo yokuphila. Ngoku kukho imibutho eyahlukeneyo yabantu, abantu abathanda imifuno nabathanda uxolo, kwaye ezi kufuneka zincele kumanyano lwehlabathi.

***UQUEENIE DAWE, Indlu yaBahlobo, Euston Rd. ELondon, NW1***

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***USirayeli, nge-22 kaJanuwari, 1965.***

Mnumzana omhle,

Emva kokufunda incwadi yakho ethi Raw-Eating', singathanda ukufunda ezinye iincwadi zakho ngesiNgesi... Ukuba abantu bebenokucinga kwaye baqonde ukuba banokuba sempilweni ngakumbi kwaye bonwabe ngaphandle kwayo yonke inkunkuma abayingenisayo emizimbeni yabo! Ungumprofeti wexesha lethu.

***M. NEZAH, uGqr. weNaturopathy, uPress. Israel Naturopathic assn. Nezah Estate, Mishmar Hashiv'a, Israel.***

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Mnumzana omhle:

Ndiyifundile incwadi yakho ethi Raw-Eating' kwaye ndiyithanda kakhulu. Inika umdla kakhulu kuzo zonke iinkalo, kuba ukutya kufuneka kutyiwe njengoko indalo ikuvelisa.

Amanqaku akho asisiseko afana nalawo endiye ndazigcina kwiincwadi zam kunye nemibhalo yam, kwakudala ... Ndingathanda ukuyiguqulela kwisiSpanish, ukuba uyayamkela ingcamango. Ukuba awunangxaki, nceda undithumelele ikopi yam. Ndenza uphononongo lwayo kwimagazini yaseSpain: iBionomia, epapashwe eMadrid, eSpain...

***A. Severon, uGqirha weNaturopathy, eColunga, eLa Riera, eSpain.***

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***EBoston, ngoJulayi 5, 1966.***

Molo Mnu. Aterhov:

Okuvalelweyo uya kufumana iidola ezilishumi kwiincwadana zakho ezisixhenxe ezinomxholo othi Raw-Eating'. Oku kuyakushiya ibhalansi yeedola ezintathu ukuhlawula iindleko zokuposa kangangoko unakho.

Sinomdla kakhulu kwincwadana yakho ye-1 kuba yinjongo yethu yokuthumela ikopi yayo kubantu abaninzi abasibhalelayo malunga neengxaki zabo zempilo. Siqinisekile ukuba iya kuba yintsikelelo kubantu abaninzi.

Siya kukuxabisa ukuba uya kusinika imvume yokwenza iikopi ze-mimeograph yebhulethini yakho enguNombolo 1 ekubeni, ngokuqinisekileyo, asinakucinga ukwenza oku ngaphandle kwemvume yakho. Ukuba imvume inikiwe asiyi kongeza okanye sisuse igama elinye. SinguMbutho oNgenaNzuzo kwaye siqwenela ngokunyanisekileyo ukunceda uluntu olubandezekileyo lufumane indlela yokubuyela kwimpilo indalo ebesijonge ukuba sibe nayo. Siqinisekile ukuba nawe ukhuthazwa ngulo mqweno.

Ndiyathemba, Mnu. Aterhov othandekayo, uya kunikela ingqalelo yakho yobuqu kwaye undazise kuwe ngeposi yomoya kamsinya nje yakuba ikulungele ukwenjenjalo. Siya kuyivuyela kakhulu into yokuba uya kuthi ufakele ibhulethini yakho embalwa enguNombolo 1 kwileta yakho yeposi yomoya."

***UMseki, THE RISING SUN, NATIONAL MEDICAL- PHYSICAL RESEARCH  
FOUNDATION, INC.***

***Ihlelwe kwi-1908 njenge "Isiseko soPhando loMbutho" nguNicola Tesla,  
uThomas Edison noFrancis Richards. U-ANN WIGMORE, DD  
UMongameli oLawulayo, i-25 Exeter St. Boston***

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***Los Angeles, ngoJuni 23, 1966.***

Umhlobo wam othandekayo:

Umbhali kutsha nje ufumene incwadi yakho ebhalwe ngokufanelekileyo nekhanyisayo, enesihloko esithi 'Raw-Eating', kwaye ukonwabele kakhulu ukuyifunda. Unqwenela ukukuhalalisela ngokungazenzisiyo ngale nkcazo-ntetho ifundiweyo, ngakumbi ngenkxaso yakho yenkalipho kunye nokuvuma ukutya okungaphekwanga, ukutya kwendalo.

Le nkqubo yokutya ibisoloko irhuma ngokunyanisekileyo, enyanisweni, xa isenza izixhobo zonyango ze-electro-magnetic, wabhala izidlo ezininzi zoogqirha nabongikazi malunga neminyaka engama-40 eyadlulayo okanye ngo-1926, oko kwacebisa ukongamela 'kokukrwada'. ukutya kwidayethi yemihla ngemihla...

Umbhali wenze uphando olude kwiinkalo zokukhutshwa kwe-electromagnetic kunye nemitha, kwaye kamva kwimixholo ebalulekileyo ye-chemistry yezolimo, engabandakanyi kuphela ubungakanani, kodwa iimfuno ezisemgangathweni ukuhlangabezana neemfuno ezothusayo zoluntu namhlanje...

Phambi kokuba siqhubele phambili, singakubuza ukuba kukho okudlulileyo kwakho imiqulu yayibhalwe ngesiNgesi? Kuyaphawuleka ukuba enye yazo yapapashwa ngesiArmenian. Ukuba kunjalo, umbhali angathanda ukufunda ngokufanayo ukuze aqinisekise iqondo elipheleleyo lokuqonda umsebenzi wakho obekekileyo wobuntu.

Ngendlela yokucacisa, kungachazwa ukuba umbhali uzinikele ixesha elininzi kunye nomgudu wokuqunjelwa kwengxelo ebanzi, emalunga nokuqunjelwa, enesihloko esithi, Ukuhlangulwa okuPheleleyo koMntu, eneneni ibandakanya umxholo onzulu...

Ngaphambi kokuba uyeke ukuphoxeka, ngaba umbhali angachaza ukuba incwadi yakho inegalelo elixabisekileyo eluntwini yaye ifanele ukufundwa nokufundwa ngokubanzi? Umntu uyasilela ekucingeni ukuba ubomi bezityalo kuphela kwemizi-mveliso yokutya eyanelisayo, nokuba isilwanyana okanye yena asinakuphila ngaphandle kwesityalo, ukuze enze aze abonelele ngendlela enokufana nezimbiwa ezibalulekileyo kunye nezinto ezibalulekileyo kwimeko yendalo ukuze aphile. Ubonakala esamhoyile

'ikrwada' njengengacocwanga, ikrwada, ingafanelekanga kwaye ayilungelanga ukusetyenziswa okanye ukonwabela kwakhe...

Njengoko uGqr. Alexis Carrel omkhulu wabhalayo kumashumi eminyaka eyadlulayo: 'Amadoda akanakulandela impucuko yanamhlanje njengoko ikuyo ngoku, kuba iya isiba mandundu. Baye bachukunyiswa bubuhle benzululwazi ye-inert matter. Abazange baqonde ukuba imizimba yabo kunye nokuqonda kwabo kuphantsi kwemithetho yendalo, engaqondakaliyo kunokuba, kodwa ngokungenakulinganiswa, njengemithetho yelizwe le-sidereal (astral). Kananjalo abaqondi ukuba abanako ukugqitha le mithetho ngaphandle kokuba bohlwaywe. Kufuneka ke ngoko, bafunde unxulumano oluyimfuneko lwendalo yonke, olwabanye abantu, kunye neziqo zabo zangaphakathi, kunye nezo zezicubu zabo nengqondo yabo. Ukuba unokuwohloka, ubuhle bempucuko, kwanobungangamsha bendalo ebonakalayo, buya kuphela.' UGqr Carrel uhlala ebhekisela kwinto yokuba ukwakhiwa kwezibhedlele ezininzi kunye nangaphezulu akukoyisi imfuneko yokujongana nezizathu kunokuba ngokuqhubekayo ukujongana nemiphumo yodwa.

Ke kuninzi ekufuneka sikwenzile ukufundisa uluntu kwaye sibuyele kwizinto ezisisiseko zendalo, ingqiqo kunye nokuzaliseka kwemisebenzi kunye noxanduva lwethu.

***UGqr. ARIHUR B. WALKER, 439 S. Sherbourne Drive, Los Angeles, Calif. USA***

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***Allegany, NY Okthobha 28, 1966.***

Mnu. Aterhov othandekayo,

Enye yeencwadi zenu ethi 'Raw-Eating' ifikile ezandleni zam kwaye ndim ichukunyiswe kakhulu yimixholo yayo; kakhulu, ukuba ndiye ndamkela ulawulo lokutya okukrwada. Ndefama apha apho ndikhulisa iziqhamo, amandongomane kunye nemifuno ngokwasemzimbeni, kwaye ndinomdla wokunceda abanye ngokutya okukrwada ukufumana impilo egqibeleleyo; ke ngoku engqondweni ndikuthumelela idrafti yebhanki yeedola ezingama-20.00 zokuhlawula intlawulo yeekopi ezingama-30

incwadi yakho. Kananjalo ndingakuvuyela iikopi ezininzi zebhulethini yakho enguNombolo 1 ukuze unike abahlobo bam...

Ndiza kwenza konke endinako ukukhuthaza incwadi yakho kweli lizwe njengoko indincedile ukuba ndifumane indlela elungileyo yempilo yokwenyani. Ndinokulandela okukhulu apha eUnited States kwaye ndizinikele kunobangela WEMPILO ELUNGILEYO ngokutya nangokuphila ngokufanelekileyo. Ndililungu leAmerican Natural Hygiene Society. Ndiyongxelela ukuqhubeka nokusasaza ivangeli ye-'Raw-Eating' ngencwadi yakho kwaye ndiyakholelwa ukuba iya kuzisa iiodolo ezininzi ngobuninzi bencwadi yakho. Ndinefama entle apha, kwaye ukuba unokuza kweli lizwe, wamkelekile ukuba uze kuhlala njengondwendwe lwam.

**UMnu.AJRUGGIERI, W. 5 Mile Rd. Allegany, eNew York. Mongameli**  
**" Uxolo : Intando Elungileyo Kubantu"**

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***Meadows of Dan, ngoSeptemba 1, 1966:***

Sihlobo esithandekayo, ndingumntu othanda inyama kunye nokutya okukrwada, ndiyashumayela kwaye ndifundise oku. Ndiyifumene ibhulethi yakho enguNombolo 1 eNtabeni yeZion ndayiqhawula ndaphinda ndenza ireprint ukuze ndikhuphe mahala... Ndininyathele ngeenyawo ngokwenza lento ndingabuzanga kuni, nindinika ilungelo lokuprinta? ngaphezulu kwezi ukupha ngesisa kumhlobo wam ogulayo?... Ndinencwadi exabisekileyo ethi 'Nature The Healer' nguJohn T. Richter, kodwa kufuneka ndibone ukuba uthini. Nceda undithumelele u-'Raw-Eating', kwaye ukuba oku kuyalingana neNdalo uMphilisi ndiza kufuna ezininzi zazo ukuze ndinike abanye abantu bam. Ndingumbhali wephekana nam, kodwa andingogqirha...

***NgoDisemba 11, 1966:***

Ndavuya kakhulu ukufumana iincwadi kunye neleta yakho entle ... Mhlobo, ndicinga ukuba incwadi yakho iphezulu; Bendikhangela encinci kuneNdalo uMphilisi. Awukho umsebenzi ongcono kunokufundisa abantu ngexabiso lokutya okukrwada. Ndinga ukuba incwadi yakho inceda iimfuno zam ngoku, kanye njengencwadi enkulu, kwaye ikhupha izinto ezilungileyo ngakumbi. Ewe, ndingazisebenzisa iincwadi ozithumelelo... Ndifuna ezinye zakho

iincwadi. Ndiya kuhambo lobufundisi eFlorida kwaye ndingasebenzisa iincwadi zakho ezininzi kolu khenketho. Ndizimisele ukusasaza ukutya okukrwada ngolu hlobo, kwaye ndikwabizwa ukuba ndithathe imeko ezithile ukuze ndibafumane ngokutya okukrwada. Kungoku nje inenekazi lilele ekubhubheni, liphantse lancama ukuba libulawe ngoogqirha. Undicenga ukuba ndimncedise ekufumaneni ukutya, ndiyathemba ukwenza oku kungekudala...

***UNksz IW Carroll, Ibhokisi 240, iMeadows yaseDan, Va. USA***

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***KwaSirayeli, ngo-Agasti 22, 1966:***

Ethandekayo kakhulu uMnu Aterhov. Kuluyolo olukhulu ukuba namhlanje ndigqibe ukufunda incwadi yakho egqwesileyo OKUTYA '. Ukuba uluntu ngenye imini luya kukuqonda ukubaluleka kokutya kwendalo, oku kuya kuba sisiqalo sexesha elitsha kwimbali yobomi bomntu; iya kuba yiparadesi.

Ngemvume yakho, mandizazise. Igama lam nguJoseph Razon, ndineminyaka eyi-43 ubudala, ndaza kwaSirayeli kwiminyaka emithathu edlulileyo kwaye ndisebenza njengogqirha kwi-Kupat Holim Medical Organization. Andiziva ndonwabile kumsebenzi wam wemihla ngemihla, kuba ndinyanzelekile ukuba ndinike amayeza (ityhefu). Nangona ndizama ukumisela eyona mali incinci (primum non nocere), andoneliseki yindlela yam yokutyha ityhefu! Kufuneka ndisebenze kuba ndiyindoda etshatileyo! Umfazi wam ungowaseTeheran... Emva kokuba ndiyifundile incwadi yenu, ndiye ndacinga ukunibhalela ndize ndinibuze ukuba ningasithumelela na umfazi wam uncwadi lolwimi lwesiPersi. Ndiqinisekile ukuba ukuba ufunda ngokutya kwendalo kunye nefuthe lako kumzimba womntu, akayi kuba nobuganga bokutya umntwana wethu (silindele umntwana) ngezinto ezifileyo!

Ndingathanda ukukunika iinkcukacha ezimbalwa malunga nemisebenzi yam e-Istanbul kwiminyaka embalwa edlulileyo. NdandinguNobhala Jikelele 'weTurkey Vegetarian-Hygienist Society' kwaye ndandingomnye wamalungu asebenzayo kulo mbutho. Apho iMibutho yezoNyango kunye neShishini leMichiza yabona ingozi kwintshukumo yethu yemifuno ngenxa yetyhefu yazo kwaye njengomYuda ndandiyeyona ndawo ibuthathaka abayifumana kulula ukuyitshabalalisa. Bona

ndenze into embi kakhulu emntwini wam kwaye kwanyanzeleka ukuba ndilishiye ngonaphakade ilizwe endazalelwa kulo, apho ndandifunde khona nabantu endibathandayo. Kodwa kwakufuneka ndize kwaSirayeli. Ngethamsanqa, apha singakwazi ukuthetha kwaye sibhale ngokukhululekileyo malunga nokutya kwemifuno kunye nokuphila kwendalo. Kukho ngaphezu kwe-20 oogqirha be-naturopathic kwaye sinedolophana yemifuno, i-AMIRIM, kufuphi nesixeko saseSATAD kwiintaba zaseGalil!

Kwiveki ephelileyo ndityelele le ndawo okwesibini, bendiziva ndonwabile kwaye ndifuna ukuhlala ndihlale apho. Kodwa kuqala kufuneka ndiqinisekise umfazi wam. Nceda, ndicela undithumelele uncwadi oluthile lwesiPersi ngalo mbandela.

Kwakumnandi ukujonga umfanekiso ka-ANAHIT, unomtsalane kwaye esempilweni. Umntu unokuva impilo yakhe ngokujonga nje umfanekiso wakhe.

*NgoNovemba 12, 1966:*

Bekuluvuyo lokwenene ukufumana incwadana yakho enomdla kakhulu ethi Raw-Ukutya 'kwinguqulelo yayo yesiPersi. Ndiyanibulela yaye ndinethemba lokuba umfazi wam uya kuwuqonda ngakumbi lo mbandela. Kwakhona ndiyathemba ukuba umntwana wam uya kukhululwa kwingozi yokutya okuphekiweyo, okungekho ngokwemvelo!...Nangona umsebenzi wam kwintlangano yezonyango ndinyamekela abantu abafuna ukulandela indlela yokuphila ecocekileyo. Xa ndiseTurkey ndandinyamekela izigulane zam njengococoko lwendalo. Ngoku kwaSirayeli kufuneka kuqala ndiziphilise, ngoko kufuneka ndisebenze kwintlangano yezonyango.

Kungekudala okanye kamva kuya kufuneka ndisebenze kwintsimi yokungabi nazi yobisi kuphela. Kodwa ngaphandle kwendawo yokuphumla yezempilo oku akuyi kwanelisa ngokwaneleyo, ngoko ke kunye nabanye oogqirha be-naturopathic sikhangelela abantu abazimisele ukusinceda! Ndiyathemba ukuba kungekudala ndiza kukuxelela ngakumbi ngayo.

***UGqr. JOSEPH RAZON, 170/2 Arlozorov St. Kiryat- Malakhi, Israel***

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***Baldwin Park, Calif. April 14, 1966.***

Molo bahlolo:



Kwandivuyisa ukubona inqaku lenu elithetha ngokutya okuluhlaza 'kwiNtatheli yeNtaba yeZiyon' yaseYerusalem, kwaSirayeli. UMhleli ngumzalwana wam. Ndiyavuya undixelele ngencwadi yakho ephetheini lakhe. Ndinomdla kakhulu kuncwadi olungakumbi olungokutya okukrwada, ngoko ndithumela iodolo yam, eyokuqala, njengoko ndizimisele ukusasaza le nyaniso ifuneka ngamandla.

NgoJuni 20, 1966.

Ndizifumene iincwadi zakho ezixabisekileyo. Ziyiyo kanye into endiyidingayo ... ndiyayixabisa iincwadi kakhulu, kwaye ndiyathemba ukuba abantu abaninzi kwizizwe ezahlukeneyo baya kuzifumana njengoko ndibe nethamsanqa ngokwaneleyo ukwenza oko ...

NgoNovemba 13, 1966. Ndiyavuya kuba ngoku ndiyakwazi ukuodola ezinye zeencwadi zenu ezithi, Raw-Eating'. Zizinto ezifunwa ngabantu. Bendifuna ukuthumela le odolo kwakamsinyane, kodwa ndalinda de ndiyigcine imali. Ndicinga ukuba kwixesha elizayo ndinokuodola kwakamsinya, njengoko kukho izinto endizihoyileyo... Ndihlala ndedwa, ndiza kuba neminyaka eyi-89 nge-5 kaFeb. 1967, ngoko andinakuphuma neencwadi ndizithengise njengoko umntu oselula unako. Ndibhala igama lam nedilesi ezincwadini ndize ndiboleke abo baza kuzifunda. Ndifuna iincwadi zijikeleze ukuze ndingakwazi ukuzinika ukuba zilale kufutshane nendlu yomntu... bendizama ukulandela indlela yokutya yendalo njengoko ndisazi phantse kuzo zonke.

iminyaka emibini edlulileyo. Bendisebenza egadini yam yonke le forenoon, andadinwa...

***ORAF. CARPENTER, eCalifornia***

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***Alberta, ngoAprili 9, 1966.***

Mnumzana omhle,

Ndingumfundi we 'Mount Zion Reporter', kwaye ndinomdla kwinqaku elithi 'Ixabiso lokutya okukrwada'. NDISEMNCINCI iminyaka engama-75, kwaye ngokwendalo ndingathanda ukuxhamla kwiimpawu zokutya okukrwada. Ndibe yimbaleki kwiintsuku zangaphambili-kodwa ndizinikele kukutya okuphekiweyo kokutya.

Ingxaki kukufumana uhlobo oluchanekileyo lwemifuno kunye neziqhamo-ezikhululekile kwiinaliti zeminerali, apha eKhanada.

**UGEOGE BAIN SUTHERLAND, eKhanada.**

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**Swansea, ngoMatshi 1, 1964.**

Mnu. Aterhov othandekayo,

Ekuqaleni kukaJanuwari, ngelixa ubukele inkqubo ethi 'TONIGHT'

iseti yam kamabonwakude, ndiye ndachukunyiswa kukubona incwadi yenu, nangokuva izicatshulwa ezimbalwa zifundwa kuyo. Bendikulangazelela kakhulu ukufumana ikopi yencwadi yakho. Ngoko ndabhalela kwi-BBC ngeenkukacha eziyimfuneko zomshicileli, njl njl. Ewe, ndazisiwe, ekugqibeleni, ukuba ayifumaneki kweli lizwe. Noko ke, bandithumelela ekuphela kwedilesi ababenayo, ngoko ndagqiba kwelokuba ndinibhalele ukuba nje ndinibulele yaye ndininqwenelela impumelelo ekusasazeni isigidimi senu. Ndiyavuma, ngokunyanisekileyo, ukuba umlutha wokutya yeyona nto iyingozi kuzo zonke izinto ezimbi. Leliphi ilizwe elinokuba lilo, ukuba uluntu lutshintshe amasiko alo okutya njengoko kukhuthazwa kwincwadi yakho. Umzekelo wakho ngowona mzamo uphakamileyo wokulunga komntu ehlabathini namhlanje. Bhotani kuwe—uMprofeti owongamileyo wesi sizukulwana...

NgoAprili 29, 1964. Olunjani lona usuku olumnandi olwalulo ngoLwesithathu oludluleyo xa kwafika incwadi neleta yakho. Iye yandifunxa, yaye ngamanye amaxesha iyandothusa. Ngaphezu kwako konke, iye yandikhanyisela kwaye yandikhuthaza ngokutsha. Oko ndandisengumntwana, xa ndandicengceleza iingcaphulo ezininzi kwisikolo seCawa, ndiye ndafuna INYANISO. ( 'Naniya kuyazi inyaniso, yaye inyaniso iya kunikhulula'). Ukufuna kwandikhokelela kwiicawa ezahlukeneyo, ukuya kwi-Rationalism, emva koko kwiVegetarianism kunye noTyezo lokuTyelwa kunye noNyango lweNdalo kwaye, ekugqibeleni kwi-Theosophy kunye nenkcazo kuphela eyamkelekileyo (kum) yeengxaki zobomi-iKarma kunye nokuphindukazalwa. Hayi indlela olude ngayo uhambo. Kwaye apha, ekugqibeleni, xa ndijonga incwadi yakho, ndiziva 'KUNJALO LE'. Enkosi ngesipho esihle kangaka, kwaye uyixabise ileta yakho kwakhona...

ngoFebruwari 3, 1966. Kwaba luvuyo olukhulu ukuva kuwe kwakhona, kwaye funda kwipheca lakho kwiimpumelelo ezininzi ezizuzwe ngabo balandela umzekelo wakho... Uya kuba nomdla wokwazi ngomzukulwana wam. Wayenokuphazamiseka kwengqondo ngo-1964, kwaye wayekwiSibhedlele seNgqondo ixesha elifutshane. Kungekudala emva kokuba ephumile, ndakwazi ukumthumelela ikopi yencwadi yakho ... Waya e-Raw-Eating njengedada emanzini, kwaye wachacha ngendlela emangalisayo. Yayitshintsha yonke imbono yakhe nobuntu bakhe, yaye ngoku uqhuba kakuhle kwizifundo zakhe. Ungumfundi wobugcisa kwiYunivesithi yaseManchester.

***UNksz Gena Harries, 11Hston Place, West Cross, Swansea,***

***Glamorgan, eNg***

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***ESouthsea, ngoFebruwari 20, 1964.***

Mnumzana omhle,

Ndinganyanzeleka ukuba ungandinika iinkcukacha ngendlela yokuzifumana Incwadi ebizwa ngokuba yi-'RAW-EATING' ngu-ATERHOV. IQumru loSasazo laseBritani eLondon landinika idilesi yakho njengoko lalindazisa ukuba le ncwadi yayingafumaneki ngesiBritani. Ndingathanda kakhulu ukufumana ikopi.

Nge-19 kaMatshi, 1964. Enkosi kakhulu ngencwadi yenu engoKutya okuRaw-Eating' endiyifumene ngoLwesine odlulileyo, we-12 kaMatshi. Imixholo yencwadi yakho eneneni yayisisityhilelo kum, eyona ncwadi imangalisayo ndakha ndayifunda ngeentswelo neemfuno zomntu. Kwakhona ndacinga indlela owawunyaniseke nofudumez' intliziyo ngayo umxholo wale ncwadi. Ndiyabuxabisa ubude bofundisiso nexesha ekumele ukuba liye lahamba kumgudu wokuyilwa nokulungiswa kwale ncwadi. Le yimbonakaliso embi kakhulu yendlela endiziva ngayo ngayo kwaye ndiya kwenza konke okusemandleni am ukwenza abanye abantu babe nomdla, kodwa akuyi kuba ngumsebenzi olula ukwazi ukuba abantu bayintoni kwaye banqabile kangakanani ukutshintsha imikhwa yabo, ngakumbi ukutya. enye. Nangona kunjalo, ndiya kuzama konke okusemandleni am ukubaqinisekisa kwaye ndibathumele ukuba bathumele incwadi yakho ... Ukuba unomdla, ndiya kukwazisa ngamaxesha athile ukuba izinto zihamba njani ...

***UNksk. VM Snelling, 26 Victoria Rd. ESouthsea, eHants, eNgilani.***

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***ISanta Rosa, ngoNovemba 27, 1964.***

Mnumzana omhle,

Ndonwabele ukufunda incwadi yakho ethi, 'Raw-Eating', kwaye ndingathanda kakhulu ukuba neyam. Emva kokuxoxa ngayo nabahlobo bam ababini, nabo, banomdla wokufumana enye, ngoko ke ndifaka iodolo yemali ye-\$ 4.50 kwiincwadi ezintathu ... Ndixhalabele kakhulu ukufumana ezi ncwadi ... Ndiyi-100 pesenti 'ukutya okukrwada', kwaye ndisasaza ilizwi elilungileyo phakathi kwabo banomdla. Ukutya okukrwada kubusindise ubomi bam.

***NgoJanuwari 21, 1965:***

Emva kokufumana iikopi ezili-15 ze-'Raw-Eating' ene-invoyisi eqhotyoshelweyo ecela isixa-mali se-\$10.00, ndifaka idrafti yebhanki... kunye ne-10.00 eyongezelelweyo yeekopi ezili-15 ezingakumbi ze-Raw-Eating.' "Ndiyaxabisa ngokwenene ithuba lokunceda abantu baqonde imfuneko yokutya ukutya okukrwada, ngalo msebenzi wenu mkhulu.

***NgoFebruwari 2, 1965:***

Ikopi yeMagazini ethi 'Masiphile' yeyakho ukuba uyifunde ekaMartin Reinecke inqaku elithi, 'Izinto ezizezinye kukutya okukrwada'.

Inkupho yale nyanga ineleta yam echaza indlela mna nomyeni wam esaqala ngayo ukutya ukutya okukrwada kweepesenti ezili-100. Siyithanda kakhulu le nto kwaye siya kuqhubeka sincedisa uMartin ukukhuthaza le ndlela yokutya, kangangoko sinakho.

Eyakho incwadi, 'I-Raw-Eating', yoyikeka nje. Ndivuya kakhulu zisasaze phakathi kwabantu abafuna olu lwazi. Kuyinyani ukuba bambalwa kakhulu okwangoku, kodwa ndiyakholelwa ukuba ekuhambeni kwexesha ukuqonda kuya kufikelela kwabaninzi. Ukusebenza ngokuzolileyo nabo baya kuphulaphula kwanelisa kakhulu.

*NgoMeyi 6, 1965:*

Ndifumene ileta yakho icela iinkupho ezingasemva zika 'Masiphile' kodwa mna Ndiyaxolisa iHealth Food Store izithengise zonke iikopi. Ndikuthumela ushicilelo lukaMeyi kwaye ndiza kuqhubeka ndithumela le miba ilandelayo ngaphandle kokuba ungathanda ukuthatha umrhumo.

Ndithumele ikopi yeleta yakho kuMartin Reinecke ukuze kulungiswe inqaku lakhe likaFebruwari njengoko kucetyisiwe.

Ndiya kuba nomdla wokuba nekopi yomqulu wakho wesibini xa ugqityiwe. Ndibe nempumelelo entle ekuthengiseni ivolumu yakho yokuqala kwaye ndiya kufuna ukugcina eminye.

***UNksz Helen M.Bulbeck, 818 Cherry St. Santa Rosa, USA***

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***Venice, Calif., Septemba 29, 1964.***

Mnu. Aterhov othandekayo,

Enkosi kakhulu ngeekopi ezimbini zencwadi yakho ethi 'Raw-Eating' ndikonwabele ukuyifunda.

Ndayeka ukutya ukutya okuphekiweyo kwiinyanga ezintlanu ezidlulileyo. Ndineminyaka engama-31 ubudala kwaye ndiziva ndonwabile kakhulu. Rhoqo ngenye imini ndibaleka iikhilomitha ezingama-2-5 elunxwemeni, ndiqubha, ndinyuka iintaba. Kwiiveki ezintathu ezidlulileyo ndiye ndakhwela intaba i-Withney ngosuku olunye. Uhambo lokuya nokubuya luziikhilomitha ezingama-26 kwaye intaba ngokwayo ingaphezulu kweenyawo ze-14,500 ukuphakama. Isantya sentiiziyo yam yi58-60. Ndikuxelela konke oku ukuze ndinazise ukuba ukutya okungaphekanga kuyimpendulo yazo zonke iimbandezelo zoluntu.

Ndinokuba nomdla kakhulu ekuthengiseni incwadi yakho eUnited States (kwaye mhlawumbi naseCanada). Nceda undazise ukuba ucela malini iikopi ezingama-500 okanye ezili-1,000...

*NgoFebruwari 6, 1966:*

Ngoku mna nomfazi wam siphantse sibe neminyaka emibini sithenga ukutya okukrwada okuli-100 ekhulwini ukutya okuneziphumo ezilungileyo kakhulu. Kuthunyelelwa inqaku, elibhalwe nguShirley, inkosikazi yam, laza lashicilelwa kwiphephancwadi elithi 'MASIPHILE', kaJulayi 1965. Siyakuvumela ukuba usebenzise eli nqaku kunye nemifanekiso engaphakathi. Omnye wemifanekiso ngowomhlobo wethu othandekayo onenyama ekrwada. Ujijisana neengonyama (zaseAfrika) enganxibanga nto, kwaye ezi ngonyama zinamazinyo kunye neenzipho zazo zonke. UMICKEY SOLOMON ligama lakhe.

Zange saziva kamnandi kangaka ebomini bethu oko sisitya ukutya kwethu kukrwada. Incwadi yakho yeyona ncwadi sinayo malunga nokutya okukrwada, kwaye siyifunda rhoqo incwadi yakho. Singathanda ukusasaza inyaniso malunga nokutya okukrwada... Sicinga ukuba incwadi yakho emangalisayo kufuneka yenziwe ifumanekise kubantu abaninzi. Okufakwe yi-odolo yemali ye-20.00 yeedola...

***UNksk. Shirley kunye noMnu. Thorwald Boie, 1015 Venice Blvd. Venice, Ca. I-USA.***

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***Columbia, S.C. NgoJanuwari 7, 1965:***

Ndilonwabele kakhulu inqaku elimalunga nencwadana yenu ethi RAW-EATING' kwiLet's Live Magazine-Disemba 1964. Ndabhelela umbhali, uMartin J. Fritz, kwaye undicebise ukuba ndibhelele kwiMagazini yeVegetarian yaseBritane kwaye nabo bandinika idilesi yakho...

***NKS. UIRENE GOLEMON, US A***

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*Isicatshulwa kwileta ebhalwe yindoda e-Abadan, emva kokufunda incwadi yam yesiPersi:*

***Abadan, nge-25 kaJulayi, 1965:***

Mnu. Aterhov othandekayo,

Incwadana yenu encinci izise inguqu enkulu kwindlela endizijonga ngayo ingqondo, kangangokuba sele ndizigqala njengomntu otya ukutya okukrwada. Andazi

indlela yokubulela. Asikokubaxa izinto ukuthi ubomi bam ndibutyala kuwe.  
Wena unguYesu wexesha lethu, unika ubomi kwabagulayo nabangasekhoyo, yaye obunjani bona ubomi obumnandi apho!... Kubonakala kungakholeleki kum ukuba umntu angayifunda incwadi yakho aze angayitshintshi indlela yakhe yobomi.

***SADARAT, Abadan, Persia.***

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*Emva kokupapashwa komqulu wam omkhulu ngesiArmenia,  
ukutya kuye kwafumana abalandeli abaninzi eArmenia.*

***Yerevan, 24 Matshi, 1961.***

Mnu. Hovannessian othandekayo,

Ithala leencwadi eliyiCentral leAkhademi yeSayensi yaseArmenia lifumene ngombulelo umthamo wokuqala womsebenzi wakho onesihloko esithi Raw-Eating. Ukuze kwanelise iimfuno zabafundi bethu abaninzi ngomsebenzi wakho onomxholo othi "Raw Eating", nceda usithumelele iikopi ezintlanu zomqulu wokuqala, ngenxa yokuba iikopi ezimbini esele zithunyelwe zisoloko zihanjiswa kwaye kukho ukulibaziseka okukhulu okwenzekayo. ukuhlangabezana neemfuno zabafundi abaninzi."

***I-ACADEMY OF SCIENCES OF THE ARMENIA,  
H.MECHERIAN, Umlawuli weCandelo eliGqibezelayo.***

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***Yerevan, ngoNovemba 20, 1961.***

Mnu. Hovannessian othandekayo,

Sifumene iikopi ezilishumi zomqulu wokuqala womsebenzi wakho onomxholo othi 'Raw-Eating', eziziswe kwithala leencwadi lethu, nalapho sivakalisa umbulelo ongazenzisiyo.

*Yerevan, ngo-Juni 16, 1965:*

ICandelo loMlawuli weThala leeNcwadi laseArmenia linqwenela ukuvakalisa umbulelo walo ongazenzisiyo ngemibhalo emithandathu yencwadi yenu enomxholo othi, 'Along the Paths of Raw-Eating', othe wayinikezela kwiThala leeNcwadi.

Inani labantu abanomdla ekutyeni ekrwada liya lisanda kancinci kwaye uninzi lwabo lunqwenela ukuba neencwadi zakho. Ngaba unokusinika iikopi ezimbalwa ezingakumbi zoncwadi lwakho?

**UMPHATHISWA WEZENKCUBEKO, e-ARMENIA,**  
**AM IMIASNIKIAN Ithala leencwadi leRiphabhliki,**  
**UARAZI TIRABIAN, uMlawuli.**

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Emva koko ndiye ndithumele iikopi ezingamashumi amabini ukuya kwamashumi amathathu eencwadi zam kweli thala leencwadi, ngaphandle kokulindela nayiphi na imbuyekezo okanye imbuyekezo. Ngelishwa ngenxa yeengxaki kunye nezithintelo ezibekwe ebantwini yiSoviet Union (ubuzwile akhe ngokuchasene norhwebo lwabucala) ndihlangabezana nazo zonke izicelo zeencwadi ezifunyenwe kwiSoviet Union ngokupheleleyo ngaphandle kwentlawulo, kungakhathaliseki ukuba izicelo ezinjalo zivela kumaziko karhulumente okanye abantu babucala.

*Izicatshulwa ezivela kwileta ebhalwe ngu-Eminent (imbongi yaseArmenia),  
Hovhannes Shiraz:*

***Yerevan, ngomhla we-4 kaJanuwari, 1962.***

Othandekayo uTer Hovannessian,

Kube ngamabona-ndenzile ukuba ndiye ndadibana nencwadi yakho emnandi enesihloko esithi 'Raw-Eating'. Umiselwe ukuba ube ngumsindisi omkhulu walo lonke olu luntu lunesiqingatha. Ukufumanisa kwakho, ukutya okukrwada, kufana noko kukaDarwin omkhulu; ngokwenene, inkulu kwaye inobubele ngakumbi, hayi, mandithi inobubele, ngaphezu kwazo zonke ezintlobo ezinkulu eziye zafunyanwa kwiinkulungwane ezidlulileyo. Kodwa, yeha, kukho iliwa elingenakoyiswa elimi phambi kwakho. Akwaba nje olu sana luyimfama, lo kuthiwa luluntu, olukhohliswe kangangamawaka eminyaka, belunoku



buyela ezingqondweni, ulahle umlilo kwaye ulandele indlela enobulumko oyivulileyo, ziya kuthi shwaka izenzo zobundlobongela phakathi kwendoda. Kodwa uluntu, kunye nayo yonke le nkitha yezizwe nezizwe, lusabambelele nkqi emlilweni, njengoko ubulembu bunamathela eliweni. Ayikushiya ukutya kwayo okuphekiweyo okuzisa ukufa, kwaye ayiyi kukushiya okwangoku ... Nangona kunjalo, ndiyamanga ubuso bakho obubuhlungu kwaye ndivuyiswe kwingcamango yokuba wazalelwa eArmenian. Ngokwenene awufi..."

***Hovanes Shiraz, 20 Leninian Ave. Erevan.***

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Kanye kwasebuntwaneni bakhe umbhali wale leta ilandelayo, osemntsha umfundi, wayephethwe zizifo ezininzi, kubandakanya imasisi, i-scarlet fever, uqwilikana (i-parotids), isifo seengcongconi, i-angina, imikhuhlane eyahlukeneyo kunye ne-catarrrh, indlebe ebuhlungu, izinyo elibuhlungu, ukuqhina, urhudo, i-haemorrhoids, i-appendicitis kunye nokudumba okungapheliyo kwenyongo (cholecystitis) . Namhlanje ukutya okukrwada kuye kwamkhulula kuzo zonke ezo ntlungu, apho abonakalisa umbulelo wakhe ngale migca ilandelayo:

***Yerevan, ngoFebruwari 5, 1964.***

Mfundisi wam othandekayo, ndiphelelwe ngamazwi okuvakalisa imvakalelo yombulelo kunye nokuncoma endikonwabisayo kuwe kangangeenyanga ngoku, kuba onke amazwi abonakala enganeli ngendlela ehlekisayo.

Ngentshukumo enye yomlingo uye waphelisa iphupha elibi eliye laphazamisa ubomi bam, njengokuba, ngaphandle kwamathandabuzo, uya kwenza okufanayo nakwabanye abantu, de esona sizathu sobu busuku bupheliswe-enkosi kuwe.

Uze ukususa obo bumfama buvulelekileyo, obo buthulu buneendlebe ezibukhali kunye nempambano engekho zingqondweni endandintywiliswe kuyo, njengaye wonke umntu.

Uze nesibane somlingo ukubonisa ngokuchasene nomgangatho wezulu obo buso yayibobam ngenene kwaye ngabo kude kube ngoko ndandikwazi nje ukuphupha nokuqikelela.

Ndiqubuda phambi komfanekiso wakho oqaqambileyo kwaye ndikubulise njengendoda endimtyala ngaphezu kokuba bendikhe ndatyala omnye umntu.

Ndiqubuda phambi komzobo wakho oqaqambileyo ndikubulise njengeqhawe eligama lalo namhlanje lihlala lisemlonyeni wabo abasindisileyo, kodwa ngomso liya kuba semilebeni yabo bonke.

Ndiqubuda phambi komzobo wakho oqaqambileyo kwaye ndikubulise njengomkhosi womnqamlezo wempucuko yokwenyani, inzululwazi yokwenyani, inkqubela phambili yokwenyani, nanjengomliweli wekamva eliqaqambileyo, eliphucukileyo, lezenzululwazi.

### ***Armen Vshtuni, Umbono weLenin 20, Erevan, Aremenia.***

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#### ***Yerevan, ngo-Matshi 29, 1964.***

Hovannessian othandekayo,

Imigca embalwa nje yokukwazisa ukuba ukutya okukrwada kuye kwanomnye umqeshwa, osizathu sakhe sokwamkela uhlobo olutsha lwesondlo alusekelwanga kuyo nayiphi na imvakalelo yokuphelelwa lithemba ebangelwa sisigulo esithile okanye enye, kodwa kwiinjongo eziphefumlelwe ziingcamango zakho ezinkulu. .

Mandivume ukuba zininzi izithintelo endleleni yam, kuba utata yibhayoloji, ngelixa umkhuluwa wam eligqirha, kwaye ekhaya ndim ndedwa otya ukutya okungafaniyo (okuqhelekileyo). Ngoku ziinyanga ezisithoba apho nditshintshela kwindlela entsha yokutya kwaye ndinandipha impilo esemagqabini. Kubonakala kum ukuba iileta ezinjengalezi, eziza kuwe zivela kuzo zonke iimbombo zehlabathi, ziya kuphindaphinda kwinkqubela phambili yejometri kwaye awuyi kuba nexesha lokuphumla ukufunda imigca yokubulela ebhekiswe kuwe. Ukufunyanwa kwakho kuya kuhamba kwimbali.

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#### ***NgoJuni 18, 1965.***

Ndibhala ndiseLeningrad. Ndiqhubeka nezifundo zam kwiConservatoire apha. Ndihlala ndikunye nani, ndinithumelela iminqweno yam emihle, ndiqinisekile ngenkolelo yokuba ixesha lisecaleni kwenu. Uxilongo lukagqirha endilwenziwa ngumntakwethu lusoloko lunika imiphumo eyanelisayo. Ndiziva ndiphilile ngokwenene, ngelixa ubunzima bam buqhubeka bukhula kancinci, kodwa ngokuqinisekileyo.

***H. SVATCHIAN.***

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***EYerevan, nge-6 kaJanuwari, ngo-1965.***

Mnu. Hovannessian othandekayo,

Ziinyanga ezintandathu ngoku ndiqhelisela ukutya okukrwada. Ukuba ulwazi olupheleleyo lolwamkelo olumangalisayo olunikwe incwadi yakho kuwo onke amazwe ehlabathi, andinqweneli kungena kwiinkcukacha kwaye ndiphinde izithethe zesiqhelo. Ngaphandle kwamathandabuzo ukuqondwa kokutya okukrwada lolona loyiso lukhulu oluphunyezwa yingqondo yomntu kulo lonke ixesha lempucuko.

Andifuni ukubhala ngamava am obuqu, kuba, emva kokufunda izicatshulwa ezicatshulwe nguwe kwiileta ezahlukeneyo zoxabiso, ndiyaqonda ukuba indlela endisabela ngayo ihambelana ngokupheleleyo nendlela abasabela ngayo abanye abathengi bokutya kwendalo.

Eyona nto ibaluleke kakhulu lutshintsho lwengqondo oluthi lulandele ngokukhawuleza, ukuba ngokwenene aluqali, ukusabela ngokwasemzimbeni.

Ndivumele ukuba ndibulele ngesipho esikhethekileyo osinike uluntu.

***Vladimir Khachaturian, 38 Abovian St. Erevan.***

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*Umyalezo weKrisimesi ovela kwinenekazi eliselula laseMoscow:*

***NgoDisemba 20, 1964 eMoscow.***

Mnu. Aterhov othandekayo,

Kuluvuyo ukuba ndinithumelele imibuliso yexesha lonyaka, kunye nemibulelo yam yobuqu kunye neminqweno yam emihle ngoloyiso lomsebenzi wenu omkhulu nowobuntu.

Umlandeli wakho, oye wachacha kwisifo sakhe sentliziyo eside nesibi.

Emva koko, kwileta enamaphepha alishumi unika ibali elipheleleyo gaye ukugula kunye nokuchacha, oku kulandelayo sisishwankathelo:

*Ngomhla wama-31 kuMatshi, ngo-1965:*

Ndatshintshela ekubeni nditye ekrwada ngoNovemba, 1963. Ukususela ngoko ndiye ndenjenjalo akazange abe nomzuzu wamathandabuzo. Ngezo ntsuku ndandisele ndinembali yesifo sentliziyo esithatha isithuba seminyaka elithoba.

Kodwa mandiqale ekuqaleni. Xa ndandineminyaka esibhozo okanye esithoba Ndakhe ndahlaselwa sisifo samathambo. Emva koko malunga nezihlangothi eziliishumi ngonyaka ndandidla ngokufumana i-laryngitis, umkhuhlane kunye neengqele zayo yonke inkcazelo, eyayithatha iintsuku ezintandathu ukuya kwezilishumi. Ngokuthe ngcembe i-tonsillitis engapheliyo yavela. Kwiminyaka elishumi elinesine oogqirha bafumanisa i-mitral valve lesion entliziyweni yam kwaye kamva bafumana i-rheumatic carditis. Ngeshumi elinesihlanu basusa iitoni zam. Bendihlala ndinentlungu engapheliyo yentliziyo, i-neuritis, ubuthathaka kunye nokuphuthelwa. Ubuthongo obufutshane obalandela iiyure zokuthuthunjiswa babuzinyaswe ngamaphupha amabi. Xa ndivuka ebusuku, ndandiboyika ubumnyama. Lilonke, ndandidla ngokuchitha iinyanga ezintathu okanye ezine zonyaka ebhedini. Kwaba ngobunzima obuninzi ukuba ndinyuke izinyuko kube kanye; Ndandisoloko ndingakwazi ukuhamba, ukwenza umthambo, ukuqubha, ukukhenketha, ukufunda, nezinye izinto ezininzi zokuzonwabisa nokuzihlaziya.

Ndandisoloko ndiphantsi kwenyameko yoogqirha. Babedla ngokundiphilisa iindlela zepyraridon, i-aspirin, i-antibiotics, i-analgesics, i-vasodilators, i-soporifics kunye nezinye iziyobisi ezifanayo. Umzimba wam uqhubekile nokuqhanqalaza

Indlela eyothusayo ngokuchasene nalo manyathelo kwaye imeko yam ngokuthe ngcembe yaba mandundu. Ndiqinisekile ngokungasebenzi kwamayeza anjalo, ekugqibeleni ndawayeka onke.

Ndicela undixolele ngokuthathela ingqalelo yakho ngalomzuzu iinkcukacha. Kum kubonakala ngathi ziya kuba nomdla kuwe, ngakumbi njengoko utshintsho lwenzeka ngendlela emangalisayo. Ndayeka ukutya okuphekiweyo ngaphandle kobunzima. Ukutya okukrwada kwavusa kum imvakalelo eyolisayo yokusulungekiswa kwangaphakathi kunye nokukhanya. Phantse ngobusuku intliziyo yam yayeka ukundikhathaza. Ngelixa ngaphambili bendifudula ndisiva iintlungu kwindawo yentliziyo hayi nje kanye ngeveki, kodwa phantse IMIHLA YONKE kwaye kangangeeYURE EKUPHELENI, kunyaka wokuqala wokutya kwam okukrwada andizange ndilale ebhedini yam nangosuku olunye. , yaye iintlungu ezisentliziweni yam zazilinganiselwe ukususela kwiintlungu zomzuzwana ezithandathu ukuya kwezisibhozo ezingen Kangangonyaka onesiqingatha ngoku andizange ndahlaselwa ngumkhuhlane okanye umkhuhlane. Kwezi nyanga zokuqala intloko yam yaPHELA NGOKUPHELELEYO. Kodwa owona mmangaliso mkhulu kum yayikukuba ndaye ndaqala ukulala phakathi kweMIZUZU emibalwa emva kokuba ndiye ndalala. Amandla am omsebenzi anda; ukuphelelwa kwam kwangaphambili, ukuxhalaba kwam nokucaphuka kwanyamalala.

Ekwindla ndenza uhambo oluya eArmenia ndaza ndasebenza e- 'Matenadaran' (iNdawo Yombhalo-ngqangi). Olunjani lona uvuyo ekwaba lulo ukuhamba iikhilomitha ezingamashumi amabini anesihlanu ukuya kwamashumi amathathu ngosuku ezintabeni uze ubuyeke ekhaya ukulungele ngokupheleleyo ukuphinda lo mdlalo ngaxeshanye. Ndaba ngumntu okhululekileyo, owathi indalo yamngenisa esifubeni sakhe ekugqibeleni. Olu lunolwabo olukhulu ngokwenene, endingathanda kwakhona ukuvakalisa umbulelo wam ongazenzisiyo.

Moscow, 16 Agasti, 1965. Impilo yam iyaqhubeka ukundinika yonke into ulwaneliseko, ngakumbi njengoko umzimba wam unyamezele iimvavanyo eziqatha zoxinzelelo lwengqondo kunye noxinzelelo lwengqondo (uxinzelelo lwegazi), kunye nokudinwa okubonakalayo komzimba ngexesha lohambo lwasentabeni.

Kungekudala ndiza kuwugqiba unyaka wesibini wokutya kwam. Andisakwazi ukucinga ngokurhoxa ekutyeni okukrwada kwakhona. Imibuzo endikubeke yona yeyokukhanyisela kuphela kwaye akufuneki idale ngaphakathi

wena mathandabuzo amancinci malunga nekamva lam. Ngaphezu kwakho konke, kum imiba yenyama yombuzo ayibalulekanga kangako kuneziseko zomoya, ezihlala ziqinile kwaye zingenakushukunyiswa.

***Olga Kerenskaya, 3Frounze St. Moscow.***

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Njengoko iincwadi zam zingafumaneki lula eSoviet Union, abo batya ukutya okuphekiweyo apho baguqulela ushwankathelo lweempapasho zam kwisiRashiya baze basasaze iikopi zazo phakathi kwabahlobo babo.

Abantu abaninzi ke bakopa ezo zishwankathelo omnye komnye. *Oku*

*kulandelayo yinxalenye yeleta ende eyabhalwa linenekazi laseRashiya elisele likhulile elihlala kwisithili saseMoscow:*

***Khimki , ngoAprili 25, 1965.***

Andikwazi ukuchaza okanye, kunoko, andiwafumani amagama afanelekileyo endinokuvakalisa ngayo umbulelo wam ongasikelwanga mda kuni. Akukho mvuzo kweli hlabathi ufanelekile ukuba ubuyekeze umsebenzi wakho ongcwele ukuze usindise umzimba kunye nomphefumlo woluntu, 'UKUDLA OKUQHELEKILEYO'. Ndiqubuda phambi kwakho kwaye hayi phambi kwakho kuphela, kodwa naphambi komntu ondizisele le recipe ixabisekileyo yempilo, equka iindinyana ezininzi ezithathwe kwincwadi yakho. Mna ngokwam khange ndibe nethamsanqa lokubona incwadi yakho. Umhlobo wam-owayengumfundisi-wayengazikhupheli encwadini yakho ngokuthe ngqo, kodwa kwincwadi yokubhalela yomhlobo wakhe - naye owayesakuba ngumfundisi-ntsapho, kwaye leli nenekazi elinibhalela ngoku le migca, kuba awam amehlo aboni kakuhle. Ndibona ngeliso elinye kuphela kwaye oko ngoncedo lweglasi yokukhulisa, kungenjalo ngendandibulele kakhulu kwangaphambili.

Ndaqala ukuziqhelanisa ne-15 kaFebruwari kwaye ukususela ngoko andizange nditye ukutya okuphekiweyo, nditsho nesonka ... ndiza kuba namashumi alithoba nge-15 ka-Agasti 1966. Ndomelele ngaphezu kwazo zonke izihlobo zam, kwaye le nyaniso ingqinwa abanye, nabo.

***Karpovna Maria Ivanovna, Fevral'skaya St. 12, Khimca.***

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***Sundsvall, ngo-Agasti 12, 1965.***

Mnu. Hovannessian othandekayo,

Umakazi nomyeni wakhe, abangoogqirha bobabini eYerevan, uDanielan ngegama, bandibhalele ukuba baye bafumana inzuzo enkulu kwiingcebiso zakho kwaye bandibongoza ngokufudumeleyo ukuba ndamkele indlela yakho yesondlo kunye nonyango. Ngenxa yoko, nam ndingathanda ukukubuza ukuba ungandithumelela na ikopi yomsebenzi wakho onomxholo othi 'Raw-Eating', endikubulela ngawo kwangaphambili.

Ndingugqirha wabasetyhini ovela e-Istanbul. Kule minyaka mibini idlulileyo ndinayo ebesebenza kwisibhedlele saseSundsvall, eSweden. Kungomdla omkhulu nebhongo ukuba ndiya kuyifunda incwadi yakho nemiyalelo yakho, apho abantu abaninzi sele bezuze lukhulu kuyo."

***UGqr. Shabuh Sedikian, Länslasarete, Sundsvall, Suède.***

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***eMoscow, ngoNovemba 19, 1966.***

Mnu. Aterhov othandekayo,

Kuyandivuyisa ngokumangalisayo ukucaca kunye nokulula kweengcinga zakho. Ngaba kunokwenzeka ngokwenene ukucacisa into ebhaqiweyo ngolu hlobo ngendlela elula? 'Owu mntu! Indalo idale kwaye yondla wena kunye neeseli zakho ngokutya okukrwada. Logama nje ungaqhelananga ngokupheleleyo nesakhiwo kunye nemisebenzi esebenzayo yezo seli, ungaphazamisi umsebenzi wazo ngezinto ezahlukeneyo ezingezizo ezendalo, ezinetyhefu.

Mna nomfazi wam sobabini singabafundi abasele benezidanga. Ndiyingcali yefiziksi kwaye yena ligqirha.

Sinomdla kakhulu kumsebenzi wakho...

## UMICHEAL MINASIAN.

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### ***EJermook, ngoMatshi 6, 1966.***

Bhotani, O nzululwazi yezazinzulu! Bhotani, Mfundisi woluntu!

Ndingumncedisi kagqirha kwiResort yeMpilo yaseJermook e Armeniya. Bendiziqhelanisa nokutya okukrwada ukusukela nge-4 kaNovemba ka-1965, ndiqinisekile ngencwadi yakho. Ndiqinisekile ukuba ndiya kuphiliswa yindlela osasaza ngayo. Ukusukela ngo-1947 bendikhathazwa sisifo samathambo, i-polyarthritis kunye nokuphazamiseka kwemithambo yentliziyo. Ukususela ngowe-1963 impilo yam yayisiba nkenenkene ngakumbi, ngenxa yokudumba kwezintso, ekwathi ndakwazi ukufumana isiqabu ngokutya ivatala.

Ukususela kumhla wesithandathu wokutya okuluhlaza ndaziva iintlungu ezibuhlungu kumalungu am, kodwa zayeka emva koko ... Ngethuba lesiganeko sokusabela ekutyeni okuluhlaza andizange ndibe nokuvuvukala kwamalungu awayehamba kunye nokuhlaselwa kwesifo samathambo. Kwaye andizange ndiphathwe yi-paroxysms yomkhuhlane kunye ne-dropsy eyayidla ngokubonakala xa imeko yezintso zam yayisiba mandundu. Ngoku ndonwabela ubuthongo obuvakalayo ngokwenene kwaye izinga le-pulse yam lehlile ukusuka kwi-120-140 ukuya kwi-90- Ukubetha kwe-100 ngomzuzu (phantsi kweemeko zoxinzelelo). Azisekho iintlungu zobusuku entliziyweni yam, inkwethu isentloko kum nombilo ezinyaweni zam. Sele ndehle ngeekhilogram ezintlanu kubunzima kwaye iintlungu zam zamathambo ziphelile. Ndiziva ndiphilile kwaye amandla am ahlala esanda.

Umfazi wam kunye nonyana wam oneminyaka emithandathu ubudala nabo, bamkela ukutya okukrwada. Ndiya kuzala unyana wam wesithathu onenyanga ezelwe, ngendlela oyondle ngayo intombi yakho *uAnahiti*.

Mfundisi wam endimthandayo, bendisebenza njengomncedisi kagqirha Ndineminyaka elishumi elinesibhozo kwaye ngoku ndineminyaka engamashumi amathathu anesixhenxe sele ndiza kugqiba izifundo zembalelwano kwiziko lePedagogical Institute. Ukanti kusencwadini yakho apho ekugqibeleni ndifumene iimpendulo kwinani lazo



iingxaki ebezindikhathaza ixesha elide - iimpendulo endingazifumananga kwenye indawo. "Enye yezo ngxaki sisizathu sokuba iintsana zingakwazi ukuhamba njengolutsha lwezinye izilwanyana ukususela kusuku lokuqala lokuzalwa kwazo. Ngoku ndiqinisekile ukuba isizathu soku kunye nezinye iziphene ezininzi zomzimba kubantwana kufuneka zifunwe kwindawo ephekiweyo. Ngokubona kwam, emva kwezizukulwana ezithathu ukuya kwezine zamadla ekrwada, zonke ezo ziphene ziya kube zibhangisiwe.

### ***UGqr Vachagan Gasparian, eJermuk, eArmenia.***

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Udade wethu omdala uhlala eYerevan. Ndihlala ndimthumelela iipasile ezinkulu weencwadi, azinika abo bagula kakhulu okanye abo bakholelwa ukuba batya ukutya okukrwada. *Nazi izicatshulwa ezimbalwa kwiileta zakhe ezininzi:*

"Arshavir yam endiyithandayo, ndiyazi ukuba le leta iza kukunika ulonwabo olukhulu. Ukutya okukrwada kwenza inkqubela ekhawulezileyo eYerevan nakwamanye amaphondo. Ayipheli imini ndingafowunelwanga ngumntu. Beza kufuna iingcebiso okanye beze kucela iincwadi. Ndinikezela ngeencwadi zakho kwabo basweleyo ngokwenene. Kukho imfuneko engasikelwanga mda yeencwadi, ezisuka kwesinye isandla ziye kwesinye zize ngokukhawuleza zibe matshijolo. Ndikhathazeke kakhulu ngumkhwa wenu wokuthumela iincwadi zasimahla kubo bonke ababuzayo. Unokuzithwala njani iindleko ezicinezela ngolo hlobo?

Awunakuqonda ukuba zingaphi izigulana ezinyangwa kukutya okukrwada, ezikubulela ngokwenene. Abantu balapha bonke bangabantu abafana nawe. Kamsinya nje akukuba umntu echacha kwimpilo yakhe elahlekileyo, uzithabathela kuye umsebenzi wokuphilisa izalamane zakhe ezigulayo yaye ngaloo ndlela abanye abahlanu okanye abathandathu bachacha kwizigulo ezinzulu. Emva koko beza kum bandibalisele amava abo. Abantu ababengakwazi ukuhamba inyathelo ngoku bayakwazi ukuhamba iikhilomitha ezininzi.

## Omnye wezo zigulana ebephethwe kukudumba kwezandla

kunye neenyawo iminyaka engamashumi amabini, kwaye ubunzima obungekho ngaphantsi kweekhilogram ezili-115.

Emva kokufumana ukutya okukrwada, wehla ngeekhilogram ezili-10 kwiintsuku ezingama-20. Wathi unyana wakhe, Ubawo ebefudula engakwazi ukushukuma izandla neenyawo, ngoku uhamba ngokomntwana. Bahlala besikelela wena Anahiti. Esinye isigulana sasinengxaki yokudumba kwelizwi laso, phantse saphelwa lilizwi. Ngoku uphile ngokupheleleyo emva kokutya okukrwada kwenyanga enesiqingatha kuphela.

Kwakhona, umfana oneminyaka engama-28 wayenezintso, ehamba kunye nethontsi lomzimba wakhe wonke. Imeko yakhe yayimaxongo kangangokuba ithemba lalingasekho ngaye, kodwa ngoku uphilile ngenxa yokutya okukrwada. Kukho iimeko ezininzi ezifanayo kangangokuba akunakwenzeka ukuba kubhalwe ngazo zonke. Ngokoqikelelo lwabo, eYerevan kuphela ngoku kukho abantu abatya ukutya okukrwada abangama-2,500, uninzi lwabo ebekukudala begula kakhulu, kodwa ngoku basempilweni efezekileyo. Abantu banyangwa kwizifo zentliziyo, ukuqhambuka kwetyuwa, uxinzelelo lwegazi oluphezulu, izilonda zesisu, ukudumba kwezintso, isibindi kunye nenyongo, icalculi kunye nezinye izigulo ezimandundu.

Ndandigula kakhulu mna. Bendiphethwe si high blood ndikhala ezindlebeni ndadumba sibindi. Impumlo yam yayiphuma igazi kabini kathathu ngemini, ndaziva ndiphelelwa ngamandla ndalala kabuhlungu. Intliziyo yam yayikwimeko embi kangangokuba ubusuku ngabunye ndandizibuza enoba ndifanele ndiphinde ndikubone na emini. Kodwa ngoku ndilala ngokukhawuleza kangangokuba andiyiva ukuba intsapho isiya emsebenzini kusasa. Eneneni, maxa wambi baye baxhalabe xa ndivuka emva kwexesha, becinga ukuba ndiyagula. Ndiye ndabhitya kakhulu kwaye nokuba ndihamba kangakanani na, andiziva ndidiniwe--othusa kakhulu wonke umntu.

Abatya ukutya okukrwada bahlakulela ubuhlobo bobuhlobo omnye nomnye. Ngenye ingokuhlwa ndamenyelwa kwikhaya labaseKolose. *(UMnu. Colozian ngumagqala wepeyinti eYerevan. Ibali losapho lwakhe linika umdla ngokwenene. Yena ngokwakhe ebephethwe sisilonda esinganyangekiyo sesisu, sikhathswa kukophu. Ukwala ukwamkela iyeza esibhedlele.*

*esibhedlele, watshintsha watya ekrwada waza wachacha ngokupheleleyo kwisigulo sakhe. Umfazi wakhe wayenosulelo lomngundo ( blastomycosis ). Emva kweenyanga ezine esitya ukutya okukrwada iinzipho zakhe zaqala ukukhula kwaye ukhohlokhohlo lwakhe lwanyamalala. Intombi yabo yatshata, yakhulelwa ngokutya okukrwada yaza yazala umntwana wayo ngaphandle komkhondo wokopha, ngoku ikhulisa umntwana wayo ngokutya okukrwada.)*

Kwakukho amashumi amathathu anesibini abantu abatya ukutya okupheleleyo, ukongezelela kwabo usapho lwabane. Andinawo amazwi okuchaza indlela endamkelwa ngayo ngabo. Baye balungisa eyona tafile intle kwaye imnandi, igcwele isaladi ekrwada, ezintlanu okanye ezintandathu iintlobo zetati ekrwada emnandi kakhulu, enye yazo bathi nguAnahit, 'pilau' ekhethekileyo yombona waselIndiya ehonjiswe ngeziqhamo ezomisiweyo ezifakwe emanzini, nazo zonke iintlobo zeziqhamo ezitsha namandongomane. Ekugqibeleni bazisa isitya esimnandi sengqolowa edibeneyo, i-oats, i-walnuts, iirasins.

Zonke iindwendwe ibingoogqirha, amagcisa, iimvumi nabahlohli. Bona wenza iintetho ezininzi. Ekugqibeleni kuye kwavela ukuba yayisisikhumbuzo seminyaka engamashumi amathathu yomtshato kaMnumzana noNksk.

Inani elifanelekileyo loogqirha baye baba ngabatya ekrwada. Ugqirha oselula nomfazi wakhe, owayekwangugqirha, beza kundibona bevela kwiNdawo Yokungebeleka Yezempilo eJermook. Bandixelela ukuba banezigulane ezingamashumi amane ukuya kwamashumi amahlanu ngosuku, zonke zidinga iincwadi zenu. Bandiqinisekisa ukuba iincwadi zakho zinokufunwa ngamawaka. Ugqirha eSpitak wayenikele intetho ephathelele ikholera, yaye ekugqibeleni wathetha ngokutya ekrwada waza wacebisa abaphulaphuli bakhe ukuba bazifumanele umbhalo wencwadi yakho yaye, emva kokuyifunda ngenyameko, basebenzise amacebiso ayo.

Ugqirha obekekileyo wamashumi amathandathu anesine weza kum evela eKirovakan. Wandixelela ukuba wayegula kakhulu, kodwa, ekunye nomfazi wakhe, wamkela ukutya okukrwada kwisithuba esingangonyaka odluleyo yaye ngenxa yoko waye wachacha. Kwakhona wandixelela ukuba uMlawuli woSihlalo we-Nutritional Hygiene kwi-Yerevan Institute of Medicine, uDkt A. UHarootianian,\* wayenikele intetho eKirovakan kukho oogqirha, izigulana yaye, ngaphezu kwako konke, abantu abatya ukutya okukrwada. Ekupheleni kwentetho,

umbuzo wokutya ekrwada wawuze kuxoxwa. Iqela labantu abatya ukutya okukrwada, ababelele ezibhedlele kangangeenyanga ezininzi kungekho mphumo yaye ngoku baphiliswa kukutya okukrwada, bafuna ukuba iingxelo zabo zasesibhedlele zixilonge yaye kuthelekiswe ngokufanelekileyo nemeko abakuyo ngoku. Bakwanqwenela ukwazi ukuba kutheni isithethi sikugxeka esidlangalaleni ukutya okukrwada ngaphandle kokuphonononga izibakala ezifanelekileyo. Omnye wabatya ukutya okuluhlaza wayede waphakama waza wabuza ugqirha waseKirovakan ukuba uyamazi. Esakufumana impendulo engathandekiyo, waqhubeka wathi: 'Ndingumguli owathi imeko yakho ayinathemba nothe wamkhupha esibhedlele ukuze ufele ekhaya. Yaye namhlanje, ngenxa yokutya okukrwada, ndisempilweni egqibeleleyo.' Ugqirha wayema ebambekile.

### ***Siranoush Babakhanian, 33 Poushkini, Erevan.***

*"Le ndoda (iHarootiunian) yayifake ngaphambili inqaku kwi-a  
Iphephandaba elibizwa ngokuba "ngamaKomanisi"! yapapashwa eYerevan (1964, No.  
171), apho ngaphandle kokukhanyela ngokupheleleyo izibonelelo zokutya ekrwada! Wayekuthintele  
ukusetyenziswa kwayo kwiimeko ezilinganiselweyo zezifo ezithile kuphela, kwaye kwangaxeshanye  
wayethethe ngeeproteni zezilwanyana eziyingozi kunye neevithamini ezenziweyo. Ekugqibeleni,  
wayebalumkisile abafundi bakhe ukuba bangatyi ukutya okungokwemvelo ngaphandle kwengcebiso  
kagqirha. Kwezi ngxelo sele ndinike impendulo etyumzayo kumsebenzi wam wesi-Armenia onomxholo  
othi "Along the Paths of Raw-eating".*

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*Eli nenekazi ngumamazala wemvumi eyaziwayo yaseArmenia (Ofelia  
Hambardzumyan), inenekazi elikrelekrele elindibhalele iileta ezilishumi elinesithathu ukuza kuthi ga  
ngoku, ezinye zazo ndiza kuzikhankanya ngolu hlobo:*

**NgoNovemba 20, 1966:**

Mnu. Hovannessian othandekayo,

"Phantse kwiinyanga ezimbini ezidlulileyo, ndafunda incwadi yakho yokutya ekrwada, endayiboleka usuku nje olunye, kunye nemincili, ihlombe kunye nencasa, igama negama, kangangokuba usiba alukwazi kwaye alukwazi ukuchaza. Ndandingaboni

ukungxamela ekufeni, ndinophawu lomzimba wobuxoki oncanyathiselwe ebusweni bam iminyaka emininzi. Kodwa yanyamalala kwangoko ekutyeni ekrwada.

Ndandingekagqibi ukufunda incwadi yakho yobuchule, xa ndithumela konke ukutya okuphekiweyo kunye neebhotile zamayeza kunye ne-capsules ezingazange zohlulwe kum kumgqomo wenkunkuma. Yayilusuku lwam lokuzalwa lwama-61 xa ndandisamkela esi siphosivela kuwe kwaye ndagqiba ekubeni ndibe yivegan ekrwada. Andisokuze ndiyilibale le mini; Ungaqikelela kakuhle ukuba loluphi utshintsho olwenzekileyo kumzimba wam otshatyalalisiwe. Kwiminyaka edluleyo, ngenxa yoxinezeleko lwezifo ezahlukahlukeneyo, bendiphila ubomi obuneengxaki. Ingakumbi isifo se-quater's suffocating kunye ne-sciatica enganyamezelekiyo yayibiwe ubuthongo kum. Emva kokuba ndikhululwe kwizifo ezikhohlakeleyo, ndaba ngumntu odlamkileyo, owomeleleyo nobhityileyo ndaza ndabaleka njengexhama imini yonke. Andiwafumani amazwi okubulela; Owu genius of genius, mhlobo wam othand

Nceda wamkele imibuliso yomhlobo okude onebhongo ngokuba okokugqibela Igama liyafana nelakho (Ter Hovannessian). Ngoku andinakuyinyamezela indlela abantu abafaka ngayo izinto eziyityhefu emizimbeni yabo? Ndibandezeleka xa ndikhumbula indlela, ngenxa yokungazi, ndandidla ngokumema abantu endibathandayo endlwini yam kwaye ndibanike izinto eziphekiweyo ngezandla zam.

Phambi kokuba nditye ukutya okukrwada, ukubetha kwentliziyo yam kwandazisa ngestroke, ngokokubona kwam kwakugqalwa njengokufa okumnandi nokulula, Kodwa ngoku ndifuna ukuphila ndifunde ngawam amehlo ndive ngeendlebe zam ukuba igama lomntakwethu likwi iilwimi zehlabathi. Umsebenzi wakho unobulumko, ukutya okuphekiweyo kufuneka kubhukuqwe, uloyiso luya kuza kuwe.

### **Ngo-Agasti 2, 1967:**

"Ngoku usempilweni kwaye uphumelele, njengomntu wokwenyani, ndiyathumela wena ileta yam yesithathu. Iimvakalelo zentliziyo yam zininzi kangangokuba andinako ukuzibhala ephepheni; Ndiyityala impilo yam ngoku kuwe Owu msindisi woluntu, Owu mzalwana wam othandekayo, ngaba ndingakubiza ngokuba ngumzalwana wam?

Xa ndingazange ndifumane mpendulo evela kuwe yeeleta zam ezimbini ezidluleyo, ndaboleka incwadi yakho enkulu kubahlobo bam ndaza ndayikhuphela yonke kwiincwadana ezintathu ezishinyeneyo. Ngoku le kopi itshintsha izandla. Kamva, ndafumanisa ukuba nithumele iincwadi neeleta, kodwa azizange zifike kum.

Apha, inani lamakholwa kwi-veganism eluhlaza liyanda imihla ngemihla usuku; Kukho oogqirha phakathi kwabo nabo. Uninzi lwabo beza kum

eminye imibuzo, ndikhuthaza ukutya okukrwada; Ndenza amaqebengwana, ihalva, isaladi nedolme ekwada, ndibonise abantu, ndiwushicilele umyalelo wabo, ndiwabele ebantwini; Ndithengele usisi wakho enye yezi cake. Uye walila, wandanga wathi, "Ukusukela namhlanje singoosisi ababini. Ucango lwendlu yam luhlala luvuliwe kuwe." Undinike umqulu wesibini wencwadi yakho.

Ndihlala ndidibana nodade wakho, ndifunde iileta kunye namaxwebhu akho, ndijonge iifoto, ndajonga ngemfesane enkulu kwiifoto zabantwana bakho ababini abaye bachithwa ngokutya "okuqinisekayo" kunye neziyobisi "ezisebenzayo"; Baye benziwa idini, kodwa endaweni yoko namhlanje amawaka abantu asindisiwe ekufeni okuthile aze athumele imibuliso kwinkumbulo yawo. Oongqondongqondo abakhulu kwixesha elidlulileyo bawushiya umsebenzi wabo ungagqitywanga ngenxa yolu hlobo lokutya kunye namayeza kwaye batshabalele ... kwaye nguwe kuphela oye watyhila le mfihlelo. Ulwimi malube sisimumu onesibindi sokuphika ezi nyaniso.

Ngoku makhe ndithethe kancinci ngam. Ndingca ukuba iya kuba nomdla ukuze undazi ukuba bendinjani phambi kokuba ndiqale ukutya ekwada nokuba ndinjani ngoku. Ndandineminyaka elishumi elinesixhenxe ubudala xa ndandinentlungu eqatha kwicala lasekunene lomqolo wam. Oogqirha babengawuqondi unobangela yaye babendenza ndingakhuleki ngamayeza nokuphululwa. Emva kweminyaka emithandathu, ekugqibeleni ndasiwa esibhedlele ndisifa. Kwafumaniseka ukuba intso yam yasekunene izele ngamatye nobofu. Unjingalwazi owandenza utyando kwizintso zam, wayengumntu onengqondo, ukuba wayesaphila, ngewayezityikitye ngezandla zozibini izinto ozifumeneyo; Wandixelela ukuba oogqirha batye isiqingatha sezintso zakho ngenxa yokuphululwa kunye neziyobisi eziyingozi kwaye wahleka. Wandiyalela ukuba ndilibale ukutya inyama, amaqanda, i-pickle, amanzi amaminerali kunye nokutya okunetyuwa ngonaphakade kwaye nditye imifuno kunye neziqhamo.

Ndalandela lo myalelo iminyaka emibini okanye emithathu, xa ndiziva ndingcono, ndaqala ukutya yonke into kwakhona. Kancinci kancinci, ndakhula umphefumlo wam, nesisindo sam sakhula imihla ngemihla; Njengabanye, ndandicinga ukuba oku kwakungumqondiso wempilo, kodwa kwajika kwaba yinto eyahlukileyo. Okokuqala, intlolo ebuhlungu yaqalisa, emva koko imilenze yam yadumba, yaye xa ndandineminyaka engamashumi amane anesine, amazinyo okwenziwa athatyathelw' indawo ngamazinyo endalo. Ubunzima bomzimba wam bafikelela kumashumi asibhozo anesibini eekhilogram; Ukuphefumla nzima, ukhohlokhohlo olungapheliyo, ukubetha kwentliziyo kunye nesisu esimuncu kwandinqonga. Kamva, kwavela i-goiter, eyathi

yajikelisa intamo yam njengeqanda eliqinileyo. Oogqirha babefuna ukwenza utyando, kodwa andizange ndivume. Emva koko, i-sciatica, i-arteriosclerosis, uxinzelelo lwegazi, i-hemorrhoids, i-gout, njl.

Igumbi lam lalifana nekhemesti yeepilisi zeaspirin, ipyramiden, valocardin, milocardin, analgin, beloid, capodiazit nezinye iityhefu, ezazisenza isiqingatha sokutya kwam. Ndaphoxeka ngoogqirha yaye ngenxa yokuba wonke umntu wayesithi ezi mpawu zihlobene nobudala, ndandicinga ukuba isiphelo sobomi bam sifikile. Besendidikiwe ngulomhlaba bendirhalela nje ukuba istroke iphele ezi zintloni. Ayizange ithi qatha kum into yokuba kungavela ummangaliso undisindise kweli phupha libi. Kodwa oku kudityanisiwe. Ngoku iikhilogram ezilishumi elinesixhenxe usathana ulahlekile (umbhali weleta uyalibala ukuba umzimba wakhe wokuqala uqokelele iikhilogram ezilishumi elinesixhenxe zeeseli ezintsha nezisempilweni ngeli xesha lokutya okukrwada, oko kukuthi, umtyholi wayengekho iikhilogram ezilishumi elinesixhenxe, kodwa iikhilogram ezingamashumi amathathu anesine kwaye mhlawumbi nangaphezulu) kwaye ndihamba ukusuka kwelinye icala lesixeko ukuya kwelinye icala lesixeko kunye nobunzima bokwenyani beekhilogram ezingamashumi amathandathu anesine kwaye ndikhwela izinyuko ze-132 zefektri ye-cognac kunye nemithwalo enzima kwintombi kadade wethu osekliniki apho kwaye ngenxa yokuba abasebenzi. kwaye oogqirha bakhona baqhelene ngokupheleleyo nemeko yam yangaphambili, bayothuka. Ngokukodwa xa bethatha uxinzelelo lwegazi kwaye babone ishumi elinesithathu endaweni yeshumi elinesithoba. Oku kuya kubenza batshintshe uluvo lwabo kwaye eneneni inyaniso iyaphumelela. Ndilungiselela ukutya kwe-vegan okumnandi endlwini yam kwaye ndiyise kubo, badle kwaye ndithi: "U-Hovannessian uthumela iincwadi zakhe kwi-hlabathi lonke mahhala. Ndikwaphatha abantu ngokutya okukrwada, badle njengoko uthanda." Ndihleli kololonwabo iinyanga ezilishumi ngoku...

Ndifuna ukuthetha amagama ambalwa malunga ne-detox yam. Iintlungu zezifo zam zazinzima kangokuba andizange ndizive iimpendulo zokuqala zokukhutshwa kwe-detoxification, kuphela xa ndisitya ngakumbi, ndandingafumani ngokwaneleyo. Kwavela irhashalala elibomvu kwicala lasekhohlo lomzimba wam, nalo lalibuhlungu, kodwa lakhawuleza laconjululwa. Ulusu lwam loma kwezinye iindawo, lwarhawuzelelwa, lwaba nenkwethu kwaye lwabangcono; Umbala womchamo wam ngamanye amaxesha wawubomvu oqaqambileyo ngamanye amaxesha ube mhlophe kwaye utyebile, kodwa ngoku ucace njengamanzi. Ndandinentloko ebuhlungu embalwa eyabangcono xa iyodwa. Ukususela kusuku lokuqala lokutya okukrwada, ndilibele ukuba kukho iyeza kweli hlabathi. Andiyikholelwa

iinwele zam ezimhlophe zijike zaba ngwevu ngoku kwaye zibuyela kumbala wazo wokuqala."

### **Ileta ye-12 - Meyi 7, 1971**

"Ndineendaba ezininzi endingazi ukuba mandiqale ngaphi kwaye ndiphele ngaphi. Ngenye imini ndaya esibhedlele ngenxa yomsebenzi othile wolawulo, ndabona ugqirha oyibhinqa ephethe incwadi yakho ngesandla, eqokelele abanye oogqirha abaliqela malunga naye. kwaye ngenzondelelo echaza indlela umninawa wakhe asindiswa ngayo kwisifo esibi sezintso nge-veganism eluhlaza. Emva koko wathi: "Ileta yomamazala ka-Ofelia Hambarsoumian nayo kule ncwadi. "Kubonakala ngathi akazange ' yazi mna ndajonga incwadi ndabona ukuba yifotokopi yale ncwadi ndandiyityikityile ndayinika abantu, kuba inqabile incwadi yakho izofotokopa ukuze abantu abaninzi bayisebenzise. ugqirha uye wandazi, wandicela ukuba ndiyobona isigulane ngenye imini.Ndaya ngalamini sasiyilungisile.

Owayesakuba ngumguli ogama lingu-Ozonian, ngoku esempilweni ngokupheleleyo, wayeququzelele itheko elimnandi; Ungugqirha wezilwanyana, inkosikazi yakhe ngugqirha, umntakwabo ngunjingalwazi waseyunivesithi, inkosikazi yakhe ikwangugqirha, iintatheli ezininzi kunye nabatya ukutya okukrwada bahlanganisene ndawonye. UGqr. Abajian waseKirovakan, wangena nabalandeli abaninzi abatsha abatya ekrwada.

U-Ozonian wabhala ileta kwidilesi yakho endala kunyaka odlulileyo xa wayegula kakhulu, kodwa ndicinga ukuba ayizange ifike kuwe. Le leta ibangel' umdla yaye ixabiseke gqitha kangangokuba ndiyayikhuphela ndize ndiyithumele kuni. Njengoko ubona kule leta, wayegula kakhulu kunyaka ophelileyo kangangokuba badaniswa nguye, kodwa ngoku uwenza esempilweni ngokupheleleyo; **Ileta ye-Ozonians:**

*ÿ Andazi ukuba ndingachaza ngoluphi ulwimi ukumangala kwam nentlonipho yam kuwe ongoyena mntu uphambili ngobubele noyena sosayensi ubalaseleyo kwesi sizukulwana. Nakubeni ngenxa yesifo sezintso ndibuthathaka kangangokuba andikwazi nokubhala. amazwi ambalwa nakwizizalwana zam ezisondeleyo kodwa ndinibhalela ngovuyo olukhulu, nguwe wedwa umntu ehlabathini lonke endinokubhalela kuye, kodwa andikwazi ukubhala, umntakwethu uze nencwadi yakho wagxininisa ukuba Ndayifunda, ndahlala ebhedini ukuze ndingamkhubekisi kwaye ndithandabuza ndaqalisa ukufunda incwadi eyayikrazulwe kukufunda kakhulu; Kodwa andizange ndikwazi ukuyiyeka le ncwadi yomlingo,*



*ngenxa yokuba ulwimi lwalo olubukhali nolunomdla, kunye neengcinga zakho ezinzulu kunye nezentsimbi, zandichukumisa wonke umphefumlo wam. Yayikukufa kabuhlungu kwaba bantwana okwakuthumela kwiindawo ezifihlakeleyo zolwandle lwenzululwazi ukhangela inyaniso. Usizi olunzulu lubangele ukuba ube lilanga lebhayoloji. Ngenxa yoko, uluntu lunetyala kubantwana bakho ababini kwaye amagama abo aya kuhlala ekhunjulwa ezizweni. Emva kokufunda incwadi yakho, ngokukhawuleza ndaya eluhlaza kwaye ngaphandle kokulinda umphumo wokuphilisa, ndivakalisa umbulelo wam. Ngokuba ndiqinisekile ngezinto ozithethayo; Kuba ndingugqirha wezilwanyana kwaye ndiqhelene kakhulu nebhayoloji, ndingabuqonda ngcono ubukhulu bamagama akho. Zonke iimbono zenzululwazi yebhayoloji, eziye zendele nzulu engqondweni yam kangangamashumi eminyaka, zatshintsha ngosuku olunye. Ndiqinisekile ukuba ikamva liza kugoba phambi kobukhulu bakho, kuba akukho nto ibalulekileyo eyakha yafihlwa. Ndineminyaka engama-40 ubudala. Ndine-nephritis engapheliyo, imeko yam inzima kakhulu. Igazi lam initrogen yi-65-90 kwaye akehlile. Ndingqengqele ebhedini, ndiphefumlela wena nje, I'm sure ndizophila. Ndiya kuba netyala kumama ngokundizalayo kwaye ndikukweleta ngokuqhubeka kobomi bam, ngonaphakade..."*

Enye iindaba ezinomdla: enye yeentatheli ze "Science & Life" iphephancwadi lafika e-Yerevan livela eMoscow ukuze liqhube uphando malunga nokuphuhlisa kwezidalwa eziphilayo.

Oogqirha abaliqela kunye nabanamava abatya ukutya okukrwada baqokelelene endlwini yentatheli etya ekrwada kwaye ubhale ingxelo. Wandikhangela, kwaye ngoNovemba 15, 1971, ileta ye-13 (ndandibhale ileta eneenkcukacha kumhleli wephephandaba i-Avangard) ngokucacileyo yayinempembelelo, kuba ndaxelelwa ngefowuni ukuba ingcali kwizifo zokugaya ukutya. inkqubo, uNjingalwazi uJivan Shmavonyan, wayefuna ukudibana nam kunye nabanye abatya ikrwada. Yintoni endinokuyenza ngaphandle kokwenzela abo batya ukutya okukrwada. Kwiintsuku ezimbalwa ngaphambi kwepati, ndathatha ikhefu lokungabikho eofisini kwaye ngaphandle kweentloni, ndazama ukuseta itafile eyayiza kuba yinto entsha kubantu abadlayo.

Isonka esikrwada, iibhiskithi, ibasaq, kunye neejam ezahlukeneyo ezenziwe ngamagqabi eentyatyambo, imbewu yerharnati, nkqu namawalnuts aluhlaza endiwenza minyaka le entwasahlobo, kunye neesaladi ezahlukeneyo, bendizihombisile.

iitafile ezintathu ezinkulu kangangokuba kunzima ukuthetha. Kangangexesha elithile, akukho mntu wayenobuganga bokuphatha amaqebengwana amathathu amakhulu apho igama lakho likhanya khona. Ekugqibeleni, ndayisika ndaza ndayidlala. Itafile yakhala ngenxa yobunzima beziqhamo kunye nejusi yeziqhamo!



*Udadewabo ka-Aterhov (uSiranush BabaKhanian) ubonwa embindini, ngasekhohlo ngunjingalwazi u- **Shmavonyan**, kwaye uHaikanush Ter Hovannessian umi emva*

Intlanganiso yayicetywe ngo-Oktobha 24, 1971 <sup>kwakhe</sup> ngo-16:00. Kwiiyure ezimbini ngaphambili, ndiye ndathumela ukuba kubizwe udade wenu ukuze abo bafika kuqala baxhawule naye njengommeli wenu. Okokuqala wangena uProfessor ohloniphekileyo wandibamba isandla ngezandla zakhe zozibini ngobuso obunoncumo wadibana nodade wenu ngembeko enkulu. Ngomnye umzuzu, zonke iindwendwe ezidliwayo eziluhlaza zazingoogqirha, oonjingalwazi baseyunivesithi, iintatheli, ootitshala, njl., malunga namashumi amane anesihlanu abantu bangena kanye. Ndothuka, kanye ngelo xesha uGqr. Abajian wafika ngenqwelo-mafutha yakhe namanenekazi amane akhawulezayo nachwayitileyo asuka eKirovakan; Uqale wathetha ngezigulo zakhe wathumela umbulelo wakhe kuwe ngokumsusa ezi zifo kwaye unqwenelela okuhle nempilo yakho.

Emva koko bonke abadla ubomi banikela intetho emva komnye kwaye banika inkcazo ecacileyo malunga nezigulo ezidlulileyo kunye nempilo yangoku. Unjingalwazi wayehlali ezolile, ephulaphule ngenyameko yaye ebhala amanqaku kwincwadi yakhe yokubhala. Uninzi lweendwendwe bezingamazi, uthe waphakama wazozazisa emva kokugqitywa kweengxelo zabadla ubomi.

wonke umntu wahlala waza waqalisa ukuphulaphula ngokuthe cwaka. Waqalisa ukuthetha kancinci ngeenjongo namacebo akhe.



*Omnye unjingalwazi waseyunivesithi ufunda ileta kaHovannessian. UGqr. Abajian uhleli kwicala lakhe lasekhohlo.*

Uthe: "UHovannessian wenze umsebenzi omkhulu ngokwenene. Imbali ibonisa ukuba izazinzulu ezininzi ezidumileyo zaziphuma kubantu abaqhelekileyo; Nangona u-Hovannessian engeyena ugqirha, kodwa ngokufumanisa kwakhe, umi ngaphezu koogqirha kwaye unelungelo lokuba ngusosayensi. Nangona eneentshaba, kodwa inyaniso kukuba uyaphumelela. Nonke nithethile, nicatshulwe, kodwa la mazwi ahleli kuni. Kufuneka uququzelele abantu, uthathe izibalo zabo bonke abadla ubomi, ukhangele ukuba zeziphi izifo ababenazo ngaphambili kwaye zinjani iimeko zabo ngoku, kwaye usinike la maxwebhu". yaye igama lam labhaliswa kuyo, Sagqiba kwelokuba siyiseke intlanganiso enjalo kanye kwiinyanga ezintathu.

Unjingalwazi wathi ucinga ngokuseka isanatorium ekrwada yevegan, kwabakho intetho yokuseka indawo yokutyela ekrwada. Ukuqukumbela, ngesicelo sikanjingalwazi, ndibonise iikopi zeeleta zenu, zeleta evela kurhulumente waseIndiya,

ileta endayibhalela "Avangard", kunye neleta yeOzonian kunye neMakarian. Watya zonke iisaladi kunye nezinye izitya ngovuyo olukhulu waza wabuza ukuba zilungiswe njani. Ndahambisa iikopi ezilishumi zeefomu zesaladi endandindazo kwiindwendwe. Le ayisiyiyo enye yeenguqulelo endikuthumelele zona, le yintsha kraca kwaye igqityiwe.

Intlanganiso iqale ngo-16:00 ukuya ku-21:00. Xa wayehamba, ummeli wanika mna elinye lamakhadi akhe nelinye kuSiranoush waza wasicela ukuba sisoloko sinxibelelana naye. Wathi kuSiranoush: "Ngokwenene ndinqwenela ukubona umntakwenu, ndibonisane yaye ngokudibeneyo ndilungiselele isicwangciso esisebenzayo sokufika kwindawo ekuyo ngokukhawuleza. Kunzima ukufumana imvume yokuya kwelinye ilizwe; Bhalela umzalwana wakho, mhlawumbi unokusebenzisa impembelelo yakhe. ukulungiselela isimemo"

Idilesi kaNjingalwazi: **Jivan Mambre Shmavonyan , Papazian No. 17, Yerevan."**

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***Haikanoush Ter Hovannessian, 10 Alavardian St. Erevan.***

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*Ileta evela kurhulumente waselIndiya:*

**Inkonzo yoLwazi lwaselIndiya-TS Kanwar**

**Tehran, ngoJanuwari 4, 1971, uMzi wozakuzo waselIndiya. cinezela umhlobo**

"Njengoko siye saziwe, upapashe incwadi phantsi komxholo othi "Raw-eating". Unokwazisa ukuba urhulumente waselIndiya unyule ikomiti ethatha izigqibo yeNature Cure, eqhuba izifundo ngenkqubela nophuhliso lweNature Cure.

Incwadi yakho inikwe le komiti, eyibonayo kwaye icinga ukuba iya kuba ngumsebenzi olungileyo. Ke ngoko, iSebe lezeMpilo kunye noCwangciso loSapho laselIndiya licinga ukuthengisa le ncwadi inkulu ngexabiso eliphantsi (ii-rupee ezintlanu kuphela) ukuze isasazwe. Abazukuzuza kwintengiso yolu papasho.

Siya kubulela kakhulu ukuba unganika imvume ngobubele urhulumente waselIndiya ukuba ayipapashe le ncwadi ngesiNgesi nangezinye iilwimi ezilishumi elinesibini zalapha.

Kwakhona, nceda usazise ukuba le ncwadi iye yahlaziywa ukususela 1967 uhlelo. Okanye ufuna ukuyilungisa kwi elizayo?

Ngoko ke, siya kuba nombulelo ukuba sinemvume eyimfuneko ukuze sikwazi ukupapasha le ncwadi eIndiya."

**TS Kanwar.**

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*Lelona ziko lezempilo lisebenzayo eIndiya, elasekwa ngo-1964  
nguMahatma Gandhi. Basoloko besasaza iincwadi nebhuleti zam rhoqo eIndiya.  
UMphathiswa wezempilo waselIndiya waziswa ngencwadi yam leli ziko. Nazi ezinye  
iinxalenye ezivela kwiileta endizibhalelwe ngumlawuli welo ziko:*

"Ndafunda ngawe kwiminyaka emihlanu eyadlulayo kwiBritish Vegetarian Magazine, endingazange ndiyihoye kakhulu kwaye ndiphantse ndayilibala; de kwayinyanga ephelileyo, inenekazi laseMexico eliqhuba indawo yokucoceka apho lahlala nathi iiveki ezintathu kwaye lathetha kamnandi ngayo. Ukusukela ngoko, ndiye ndaphelelwa ngumonde ndizama ukuqhagamshelana nawe ndize ndikuodele incwadi, kodwa ndingayifumana njani idilesi yakho?" Kodwa kwiintsuku ezimbalwa ezidlulileyo kufike abantu ababini ababesitya ukutya okukrwada kangangeminyaka emihlanu baza bandinika eyakho incwadi. Eli ziko lasekwa nguGandhi kwaye ndibe nethamsanqa lokusebenza apho iminyaka elishumi kwiminyaka yokugqibela yobomi bakhe.

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### **IZIKO LONYANGO LWEMVELO, e-Uruli- Kanchan, eIndiya**

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*Umongameli we-Israel Vegan Society, umhleli oyintloko we "Indalo kunye  
Imagazini yezempilo:*

"Enkosi kakhulu ngeebhulethi zakho ozithumelelo. Siyazama ukuzifumana kwabo bafuna ukuzisebenzisa kakhulu. Sithengise ikhulu lemiqulu yeencwadi zenu ukuza kuthi ga ngoku; Kwilizwe elincinane apho uninzi lwabemi lungasazi isiNgesi, ukuthengisa iincwadi ezininzi kangaka yimpumelelo enkulu ngokwenene. Ndikuthumelela ikhava yephephancwadi elithi "Nature and Health" (TEVA UBRIUT), apho ifoto entle ka-Anahit oneminyaka emithandathu ubudala nayo ishicilelwe. Ngoku ndilungiselela inqaku endiza kuliprinta ngefoto ka-Anahit oneminyaka elishumi elinesibini ubudala. "

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**Jaacov Grabojs, 10 Hateyna St. Nevey Oz. Sirayeli**

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Lo gqirha ngumongameli weBritish Vegetarian Society, owathi unomkhuba eLondon, kwaye emva kokufunda incwadi yam, waba

uqinisekile kwaye unike idilesi yam kwizigulana zakhe kwaye uyalela incwadi yokutya ekrwada. Le leta ilandelayo iyakungqina oku:

"Ndiyifundile incwadi yakho ethetha ngokutya okukrwada. kunye neencwadana ezintandathu."

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**UNksk. Campbell Moodie, 31 Linden Garden, London, W. 2**

*Nksk. VERA STANLEY ALDER:*

"Sihlobo esithandekayo, ndiyifunde ngononophelo incwadi yakho kabini kwaye ndaziva ukuba le ncwadi iza kuzisa ixesha elitsha kuluntu. Kuyimfuneko kakhulu ukubeka le ncwadi phambi kwamehlo abantu ukuze ekugqibeleni kubekho ukushukuma jikelele ehlabathini. Uyingqondi ekwazile ukuqaphela inyaniso elula negqibeleleyo kwaye uyichaze ngokuchanekileyo ngaphezu kwazo zonke iingcali zezondlo endizifundileyo ngoku iincwadi zabo.

Kangangeminyaka, bendicinezela abantu ukuba umntu sisisiqhamo kwaye le yindlela eziya kusonjululwa ngayo iingxaki zehlabathi kunye nehlabathi eligolide. Isiqubulo sakho ("musa ukupheka") sisusa zonke izizathu, imilinganiselo, iimodareyitha, ngomyalelo olula kunye nolusisiseko. Uya kuphelisa izibalo kunye nokunye okuye kwaxoxwa ngako ngoku, kwaye endaweni yabo uya kubonelela abantu ngempilo yangempela kunye nolonwabo. Ukufumanisa kwakho, njengokufunyanwa kombane, ngumsebenzi wengqondo, kwaye mhlawumbi abantu abakuqondayo nabo bahlakaniphile.

Ndiya kwenza nantoni na ukwenza incwadi yakho idume; Ngoku ndihlela incwadi, ndibhala enye incwadi kwaye ndenza nezifundo. Imihla mifutshane kakhulu ukwenza ezi zinto. Ngoku imeko yehlabathi inzima, kodwa mna nomyeni wam siyakhuthazwa, malunga nokwazi ukuba wena nomsebenzi wakho nempumelelo yakho isekhona kweli hlabathi. Nceda wamkele ukuba sisondele kakhulu kuwe.

Ndikuthumela enye yeencwadi zam. "Sineminyaka eyi-vegan, asitshayi kwaye asiseli utywala, kwaye ngoku mna nomyeni wam sisebenzisa indlela yakho."

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**«WORLD UNION FELLOWSHIP» 8 First Avenue, London.**

**UMMANDLA WEMPILO» Abapapashi boMthetho weMpilo ePhakamileyo kunye noBomi:**

*Ngomhla wama-29 kuEpreli 1968:*

"Ndiyifumene incwadi yakho. Andiyifumani nje le ncwadi isemagqabini, kodwa ihambelana ngokugqibeleleyo neengcinga zam, izenzo, kunye nemibhalo yam. Ngoku sipapasha iphephancwadi elithi "UMNTU WEMPILO". Ukongezelela kwimpapasho yeli phephancwadi neencwadi zam zobuqu, ndifuna ukuthengisa iincwadi zasemzini ezibonisa abantu indlela efanelekileyo. Ngale njongo, kuqinisekile ukuba incwadi yakho kufuneka ibandakanywe phakathi kweencwadi zam, ke nceda undazise malunga nemigaqo yesaphulelo sentengiso.

*Ngomhla wama-24 kuMeyi, 1968:*

"Ndiyakuvuyela ukunithumelela itshekhi ye-82,5 yeedola zemiqulu engamashumi amahlanu yeencwadi zokutya okukrwada. Ukuba ukulungele ukusinika amalungelo okushicilela le ncwadi, siya kuyamkela ngovuyo. Sinazo zonke izixhobo zokuyipapasha."

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**Ibhokisi 2821, eThekwini, eMzantsi Afrika.**

**I-DAULAT RAM UMNQOPHISO WOLUNTU:**

"Uya kumangaliswa kukufumana le leta; Ndikholelwe, emva kokubona incwadi yakho, onke amalungu ebhodi yabalawuli beli ziko akazange achaphazeleke ngokunzulu nje kuphela, kodwa aqiniseke ngokupheleleyo ukuba kukutya okukrwada kuphela apho abantu banokusindiswa khona. zonke izifo. Uluntu lwethu ngumbutho wesisa. Sigqibe ekubeni siphumeze intshukumo yokutya okukrwada eIndiya, ukuba uyasivumela ukuba siprinte incwadi yakho ngesiNgesi nangeelwimi zalapha, siya kuhambisa iikopi ezingamawaka alishumi simahla. baphinde baqhagamshelane noMphathiswa wezeMpilo ukuze nabo bawuqwalasele lo mba kwimisebenzi yabo. Sigqibe kwelokuba sibonakalise ubunyani nasezibhedlele.

Siyazi ukuba ifilosofi yakho inabachasi bayo ngokwemidla yobuqu, kodwa kwilizwe elifana neIndiya, apho uninzi lwabemi lihlwempuzekileyo kwaye lilambile, ukutya okukrwada kuya kufumana umhlaba ofanelekileyo kwaye kuya kubangela izigidi zabantu abathi ngenxa yoko basweleke. ukutya okuphekiweyo kunye nemikhwa kunye namasiko angalunganga ahlupheka, asindiswe. "Emva kwexesha, xa incwadi yakho

ipapashiwe kwaye iziphumo zifunyenwe, siza kuthumela isimemo sokuza eIndiya kunye nosapho lwakho kwaye ubone iziphumo ngamehlo akho. "

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**UKrishan Mohan, uSekela Mongameli. 17- B, Asaf Ali Rd. NewDelhi**

Emva kokufumana ileta evela kumzi wozakuzo waselIndiya, ndagqiba kwelokuba ndizame kwakhona ukwazisa abasemagunyeni belizwe lethu ngolu loyiso. Okokuqala, ndabhalela uMohamadReza Shah Pahlavi le leta ilandelayo, ndancamathisela umqulu weencwadi zesiPersi, zesiNgesi nesiArmenia kwiOfisi yoBukhosi. *Ileta:*

Ndiyazingca ngokukuzisela iindaba ezimnandi kakhulu ekunokuba nzima ukuzicingela ekuqaleni.

Ngenxa yemizamo yam yeminyaka engamashumi amathathu, izifundo, uphando kunye namava, namhlanje kuye kwaqinisekiswa ngokuqinisekileyo ukuba izizathu zazo zonke izifo zibangelwa ukusetyenziswa kokutya okuphekiweyo, iikhemikhali kunye nezinye izinto ezifileyo abantu abazifaka ngokungazi emizimbeni yabo. Ndaqiniseka ngale nto xa ndalahlekelwa ngabantwana bam ababini endibathandayo, omnye eneminyaka elishumi kwaye omnye eneminyaka elishumi elinesine, ngenxa yomyalelo weziyobisi "ezisebenzayo" kunye nokutya "kokuqinisa" ngoogqirha abadumileyo. Incwadi eneenkcukacha endayibhalayo ngesiArmenia yashicilelwa yaza yapapashwa ngowe-1960, emva koko ukuze ndazise abafazi/amadoda angooowethu amaPersi ngowe-1963, okwexeshana ndapapasha incwadana encinane yesiPersi, ndaza ndanikela ikopi yayo kwangaxeshanye. Incwadi ekhankanywe yaphawulwa nguMnu Pahlbod, uMphathiswa weNkcubeko kunye noBugcisa. Wandibiza kwaye emva kweentlanganiso ezininzi neAbbas Nafisi, uNobhala Jikelele weRed Lion kunye neLanga. UMnu. UGqr. Abbas Nafisi kunye noGqr. Abolqasem Nafisi, intloko yeSibhedlele sokubeleka saseKhaje Nouri, bathande izimvo zam kunye nezimvo zam kwaye bathembisa zonke iintlobo zoncendo kunye nentsebenziswano; Ngenjongo yophando lokuqala malunga nokutya okukrwada, bandazisa kwiZiko leenkedama i-Nemooneh kunye neNombolo yokuNyingisa iNursery kunye neSibhedlele saBantwana saseBahrami. Ngelishwa, ndadibana nobunzima apho, kuba kwakuyimfuneko ukwahlula oogqirha kunye nabasebenzi kwiingcamango ezindala ezingalunganga kunye nokuqhelanisa iingcamango zabo kunye neengcamango ezintsha, ngoko ke, ngenxa yokuhlehlisa umsebenzi, imizamo yam yahlala ingenasiqhamo kwaye ndayeka okwethutyana ukusukela. umcimbi. Ng



ukuzisola, ngokukodwa ekubeni ndandiyibonile imiphumo eyingozi yokutya kwabo ngendlela engafanelekanga.

Ngokusisiseko, abalawuli bamaziko akhankanyiweyo kunye nabo bonke oogqirha abazange banikele ingqalelo kwisiphumo sokwenene sokutya okufileyo kunye nokutya okuphekiweyo kunye nokutya okungabalulekanga kuzo zonke izigulane, njengeendawo zokutyela, ezibangela izifo 100%. Emva kokusilela kwempumelelo kwilizwe lam, ndaye ndagqiba ekubeni ndivakalise izimvo zam kwizazinzulu zamazwe angaphandle, ukuze mhlawumbi ngale ndlela ndifumane ubungqina obubambekayo nobungenakuphikiswa bokuphumeza isicwangciso sam kwilizwe lam. Ngoku ukuba ixesha lifikile, ndivakalelwa kukuba ngumsebenzi wam ongcwele ukuhambisa olu lwazi lubalulekileyo kuwe oye wabonisa injongo yakho kwihlabathi nge- *revolution emhlophe ye-shah kunye nabantu*.

Incwadi yam yesiNgesi yaqala ukushicilelwa yaza yapapashwa ngo-1963, kwaye sele ithengisiwe. Kwandula ke, ngowe-1965, ndapapasha incwadi yesibini ngolwimi lwesiArmenia ndaza kwiminyaka emibini kamva ndaguqulela incwadi enye ngolwimi lwesiNgesi, endathi ngayo ndathumela nganye kuzo kuni. Ndathumela imiqulu yamawaka alishumi ezi ncwadi kunye malunga nesiqingatha sesigidi samaphecana asimahla kubapolitiki bamazwe angaphandle, kumaphephandaba, kumaziko, kwiyunivesithi, njl.njl ngeendlela zam zobuqu kunye nezixhobo. Nakulo nyaka, ndiprinte amaphecana angamawaka alishumi ngolwimi lwesiArmenia ukuze ndinike abantu ngesisa. Isiphumo sale misebenzi yayikukuba namhlanje kumazwe ehlabathi, ngakumbi eMelika, eIndiya naseArmenia, kukho amakhulu amawaka abantu abayiRaw-Vegan, uninzi lwabo babezigulana eziye zaphoxeka ngoogqirha, kwaye ngoku. baqhubeka nobomi babo besempilweni egqibeleleyo. Ndifumana amawaka eeleza zombulelo ezivela kubo. Phantse zonke ii-vegans kunye noogqirha be-naturopathic kunye namanye amaziko ezempilo anenkqubela phambili asasaza iincwadi zam kunye namaphecana kwaye aqalise iintengiso ezibanzi malunga ne-veganism eluhlaza; Bapapasha izibhengezo zam kumaphephandaba abo, bakha iisanatoriums zeveganism eluhlaza. EMexico, ikhaya leenkedama lokutya okukrwada lasekwa. Incwadi yam iguqulelwa kwiSpanish eArgentina nakwiHindi eDelhi kwaye iyaprintwa ngoku. I-BBC ibonise incwadi yam kumabonakude kwaye ifundele abantu iinxalenye zayo; Oogqirha be-Philanthropic eYurophu, eMelika, njl

incwadi yokutya ekrwada. lingcali zebhayoloji zeYerevan Academy zikhusela kwaye zixhasa iimbono zam kwimagazini yenyanga "iSayensi kunye nobuChwepheshe".

Ekubeni incwadi yam enkulu ngesiArmenian yapapashwa kwiminyaka elishumi eyadlulayo, i inani labadli ekrwada eYerevan landa. Baseka ubudlelwane omnye nomnye kwaye baququzelele amatheko kunye nemibhiyozo esekelwe ekutyeni okukrwada. Oogqirha abaninzi nabo babonwa phakathi kwaba batya ukutya okukrwada; Intloko kunye noprofesa wesebe lezondlo kwiYunivesithi yaseYerevan uququzelela iintetho malunga nokutya okuluhlaza, kwaye kwezi ndibano, abantu abasindisiweyo kwizifo ezinzima banika iingxelo zabo.

Ngokomzekelo, ugqirha olibhinqa owayenedumbe yaye wayenjalo engakwazi ukuhamba iminyaka emine, wema emva kweenyanga ezilishumi elinesine zokutya okukrwada kwaye ngoku usempilweni egqibeleleyo. Omnye umzekelo onomdla: omnye wezalamane zam, umfana oneminyaka engamashumi amabini anesibhozo ubudala, wayenengxaki yobuthathaka bemithambo-luvo kwaye wayengakwazi ukuhambisa iingalo nemilenze yakhe; Akazange anikele ngqalelo kwimiyalelo yam yesisa, waya eYurophu izihlandlo ezithathu waza wachitha ngaphezu kwesigidi seerali de ekugqibeleni wayifumana incwadi yokutya ekrwada eLausanne kwingcali yemithambo-luvo edumileyo eyayiyifundile incwadi yam yaza yafumana ukwazi inyaniso. Wabuyela eTehran.

Kukho amawaka amaxwebhu afanayo kwifayile efanelekileyo kwaye i ndikulungele ukuzinikezela kuye nawuphi na umntu omiselweyo . Ngapha koko, eyona mpumelelo inkulu endifikele yona mva nje kukuba urhulumente waseIndiya uyithathele ngqalelo ngokusemthethweni incwadi yam njengeluncedo kwaye ugqibe ekubeni ayipapashe kwaye acebise ukuba ifundwe kubantu baseIndiya ukuze bakwazi ukulandela imiyalelo yencwadi. . kwaye basindiswe kwizifo, ubuhlwempu nendlala.

Namhlanje kungqinwe ngokuqinisekileyo ukuba abo baphephe ukusetyenziswa ukutya okuphekiweyo, iziyobisi ezinetyhefu nezinye izinto ezifileyo azinazo zonke izifo, enoba zilula okanye zinzima, ezinjengokuhlaselwa sisifo sentliziyo, umhlaza, isifo seswekile, izifo ezosulelayo, imikhuhlane. etc zigcinwa. Amaxwebhu akhoyo angqina kakuhle ukuba njengoko kuvulwa izibhedlele ezitsha, inani lezigulana landa ngokomlinganiselo; Kuba izibhedlele, iikhemesti kunye namakhitshi zingumthombo wokuqhambuka kwezifo; Ngoko ke, akukho mfuneko yokwakha izibhedlele ezitsha, kodwa iimeko kufuneka zenziwe ukuze izibhedlele zishiywe ngaphandle kwezigulane kwaye zivaliwe emva kwesinye, kwaye

le meko kuphela ekutshintsheni indlela abantu abatya ngayo. Ngokuchaseneyo nendlela abanye abantu abacinga ngayo, kulula kakhulu ukwenza oku.

Njengoko urhulumente waselndiya unqume, okokuqala, kuyimfuneko ukucebisa isizwe ukuba sifunde incwadi yokutya okuluhlaza kwaye okwesibini, kufuneka kubhengezwe ngokusemthethweni ukuba ukupheka kuyisenzo esingaqhelekanga nesingabalulekanga. Kufuneka kubekho umda kwiintengiso zobuxoki kunye nezilahlekisayo zokutya okufileyo, iziyobisi ezinobuthi kunye neevithamini zamachiza. Endaweni yokusasaza amayeza anetyhefu phakathi kwamafama, amagosa eHealth Corps anokubafundisa indlela yokukhulisa imifuno ephilayo. kunye nengqolowa ehlumayo, elungiselelwe ukutya okunempilo okumnandi kunye nexabiso eliphantsi, okanye indlela umntu anokwanelisa ngayo ngokupheleleyo umzimba wakhe ngeerial ezimbini zengqolowa ephilayo, iiriyeli ezimbini zedatilisi kunye neeriyeli ezimbini zemifuno kwaye uphila ngaphandle kwesifo. Ngokusebenzisa amaphephandaba, unomathotholo kunye nomabonwakude, kunokwenzeka ukuba ulumkise kwaye uchaze isizwe malunga notshintsho kwindlela yokutya, ukulungiswa kokutya okuphilayo kunye nokuvuselela ngokwenene; Izibhedlele zinokuguqulwa ngokuthe ngcembe zibe zii-sanatoriums; Indlela yokondla i-nurseries, amakhaya eenkedama kunye nezibhedlele kufuneka ngokuthe ngcembe ibe yi-vegan eluhlaza. Ngenxa yoko, abantu bafudusa ezi sibhedlele baye emakhayeni abo baze babe ngoogqirha babo. Kungekudala izibhedlele ziza kube zingenazigulana kwaye ziza kuvalwa esinye emva kwesinye. Ukusetyenziswa kwazo zonke iintlobo zecuba, iziselo, inyama, intlanzi kunye nezinye izinto eziyingozi ziya kuncipha ngokuthe ngcembe.

lialmond, iipistachios, iidati, iirasentyisi kunye nezinto ezinjalo zokutya ezixabisekileyo kunye nezinye iziqhamo kunye nemifuno emininzi zithunyelwa kwamanye amazwe ngamaxabiso aphantsi, oku kufuneka kumiswe kwaye kungabikho ukuthumela ngaphandle. Ke ukutya okukhuliswe apha kuya kutywa ngabantu bethu kwaye ngenxa yoko, imigangatho yokuphila yabantu iya kunyuka kwaye isimo sabo sengqondo esibi siya kuncipha. Ubusela, ulwaphulo-mthetho kunye nobuqhophololo buya kuphela. Oku, ekubonakala kungenakwenzeka ekuqaleni, kuya kuba yinyani kwilizwe lethu kwiminyaka embalwa.

Asifanele sinikele ingqalelo kwizinto ezingenangqondo, zobuxoki, kunye neengcamango eziphosakeleyo zabanye oogqirha abathanda imali kunye nabangenalusini, ngenxa yokuba abazange bakwazi ukufumana unyango oluncinci lokuthintela izifo ngamabango abo, kodwa kunye nezenzo zabo eziphosakeleyo kunye nezenzo zabo.

iimpazamo ziye zabangela ukwanda kwezi zifo. Impendulo yazo zonke ezi ngxoxo sisiphumo esiqinisekileyo somsebenzi kunye nesenzo. Ukuba isiphumo esifunyenwe kwintsapho yam asanelanga kubo, kunye naphakathi kwabatya ukutya okukrwada abasasazeke kwamanye amazwe, ukuba ndifumana izibonelelo ezaneleyo kunye neendlela, ndikulungele ukungqina nokungqina ubunyani bebango lam ngesenzo. ngexesha elifutshane.

Isicelo sam kukuba ufunde ngomonde iincwadi kunye nezaziso endikuthumelele zona ngesiNgesi."

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**"Kubukho boyena msindisi mkhulu woluntu kubuhlwempu nakwizifo:**

Ndiligosa elidla umhlala-phantsi kwi-Imperial Army, owathatha umhlala-phantsi iminyaka elishumi elinesibhozo kunye neenyanga ezintathu zamava ngenxa yokutyeba ngokugqithiseleyo ngonyaka we-1344 ( ikhalenda *yelanga yaseParsi*) ngokwesigqibo seBhunga lezoNyango loMkhosi ngokwefayile yam. izifo ezinzulu eziye zalungiselelwa. Phambi kokuba ndithathe umhlala-phantsi ixeshana lokunyanga ukutyeba kwam, endandiyi ndakuzuza malunga ne-125 Kg, iipilisi zokuthoba umzimba ezifana ne-Metrical zaye zamiselwa kwaye ndazithatha, kwaye ngenxa yoko ubunzima bam bafikelela kwi-150 Kg kwaye baqhubeka benyuka. Ndade ndaphelelwa ngamandla okusebenza. Emva koko, ngokumisela iivithamini, i-kebabs kunye nokunye ukutya, ndafumana ne-asthma. Kwagqitywa ekubeni ndithathe umhlala-phantsi, oko kukuthi, ngaphandle kwezibonelelo, oko kukuthi, ngomvuzo ongaphelelanga. Ngeli xesha xa isifuba sam sasindithuthumbisa, bandithumela kwisebe le-allergies kwisibhedlele esinguNombolo 502 womkhosi kwaye bandinika iintlobo ezilishumi elinesibhozo zenaliti ezandleni zam, kwaye zonke ezidumbileyo, zathi wena aleji kwezo zinto, ngokuqinisekileyo zidumbile zonke, kodwa zimbini okanye zintathu Baziqwalasela ngokukhawuleza ukuba isicelo asilambatha kwaye bathi uyala kubo kwaye kufuneka utofe kathathu negeveki; Ngenxa yoko, ndafumana isifo sesifuba sentliziyo yaye ngokumisela ezinye iipilisi ezifana neValium, iisyrups zamabele kunye neziyobisi ezibulalayo, izintso zam azizange zisebenze kunye neentlungu eziqatha zokudumba kwesisu. Emva koko ubunzima bam bonyuka busuka kwi-160 Kg kwaye kwakhona ngokuthatha iipilisi eziqinileyo ze-corten ezichazwe ngugqirha, ndaye ndatyeba yonke imihla kwaye ndafumana into ebizwa ngokuba yi-Courtney os

kwiwadi yesi sibhedlele sifumane unyango lwanaphakade! Emva kotyando lokuqhafaza inkaba, ugqirha wandixelela ukuba ndigalele iiyunithi ezingamashumi amathathu ezigidi zepenicillin esiswini sakho; Ngoku ndiyaqonda ukuba ngale penicillin, ndandisele ndisingelwe phantsi. Ngeli xesha, intombi yam encinane yayinesifo sentliziyo yaye kwakufuneka itofe ipenicillin (iPenador) eyisigidi namakhulu amabini veki nganye de ibe neminyaka eli-18 ubudala. -ebizwa ngokuba yi-rachitis. Umfazi wam othwaxwa yintlupheko nezifo ezininzi kum nabantwana bam uye wafaka isimangalo kwifamily support court wacela imali yesondlo, andakwazi nokukhupha imali yesondlo ngenxa yomvuzo wam omncinci, ndamqhawula, lonto ithetha ukumsindisa. koku bomi bulusizi. Ndahlala nabantwana abahlanu ababegula kunye neenkedama. Nsuku zonke, xa ndaya koogqirha kunye neencwadana ze-inshurensi yezempilo, isixa esikhulu seencwadana zazaliswa kwaye isixa esikhulu somvuzo wam sachithwa ngendlela yokutyelela, i-ECG kunye neefizi zebhubhoratri. Ndingaphinda ndiphulukane nomnye womvuzo wam kwi-inshurensi ye-inshorensi.

Ude umgcini-ncwadi wesikolo somntwana wam, owayibonayo imeko yam, wandicebisa ngencwadi yokutya ekrwada. Ndiyifunde le ncwadi ngomdla opheleleyo kwaye ndayamkela imixholo yayo kwaye kunye nabantwana bam saqala ukutya i-100% yevegan eluhlaza. Kwiintsuku nje ezimbalwa isifuba sam saphela; Yandula ke imeko yentombi yam yaphucuka ngokuthe ngcembe yaza imilenze yonyana wam omncinane yalula, ndaza ndabuyela ebutsheni bam. Kwiinyanga ezintandathu, ubunzima bam behla ukusuka malunga ne-160 ukuya kwi-70 Kg. Ebudeni beli xesha, ngokutya okukrwada ngokupheleleyo, ndiye ndaphinda ndafumana ubomi nobutsha bomntwana yaye ndiye ndafunga ukuba andisayi kuze ndikuchukumise ukutya okubulalayo. Ndifumana usindiso lwam kwintlekele kwincwadi yakho. "



**UMnu Akbar Tofangchi- No. 11, Khazaei Alley, indawo yaseArabia, uNaser Khosrow St, Tehran.**

*Umbhali wale leta linenekazi eliza eTehran Raw Vegans  
iklabhu yonke imihla emva komsebenzi wakhe kwaye uyasanceda kwiklabhu, kwaye  
ngamanye amaxesha ude athathe iividiyo kwimisebenzi yeklabhu:*

#### **“Indlela endiwoyise ngayo umhlaza nge-veganism**

**eluhlaza:** Kungekudala ndiza kube ndibhiyozela unyaka wam wesibini wokutya. Kwiminyaka nje emibini edlulileyo xa iintlungu zam zomhlaza zazisanda ngamandla, ndaziswa kwincwadi yokutya ekrwada eyabutshintsha ngokupheleleyo ubomi bam. Enyanisweni, le ncwadi yabusindisa ubomi bam.

Ngo-2533/2/21 (*ikhalenda yobukhosi basePersi*) ndeva into engaqhelekanga ebeleni lam lasekunene. Ndacaphuka, ndaya kugqirha, kodwa iX-reyi ayizange ibonise nto ingaqhelekanga. Emva kweenyanga ezimbini, iintlungu zaqalisa yaye ngokukhawuleza zaba mbi ngakumbi. Ukutyelela oogqirha kunyango lwaqala.

Ngo-2533/6/25 ngemvume yam, kwenziwa utyando; Ndithe ndakubuyela ezingqondweni, ndaqaphela ukuba ibele lam lasekunene lithe shwaka, isandla sam sasekunene sasindindisholo.

Umoya wam awuzange utshintshe kakhulu de kwango-2535/1/5, xa ndandisiva iintlungu ethangeni lam lasekhohlo, ndaya koogqirha abaninzi kwaye emva kokuthatha iifoto ezininzi, bafumanisa umhlaza wamathambo kwaye bayalela ukuba

ingxelo yekhompyuter ye-osteotomy ukusuka entloko ukuya ezinzwaneni. thatha Kolunye utyando ukuthintela isifo ukuba siqhubele phambili, isibeleko sam kunye nama-ovari nawo asusiwe. Kwadlula iintsuku ezingamashumi amane... bathi oogqirha mandiphinde ndilaliswe esibhedlele. Ndagqiba kwelokuba ndiye phesheya ndiyoqhubeka nonyango apho. Ndaya kwaSirayeli; Emva kokuba besuse ibele lam lasekunene, bathatha imifanekiso yomphunga nesibindi rhoqo emva kweenyanga ezintathu. Imitha eninzi yemitha yangena emzimbeni wam. Bandiphatha nge-cobalt kwiiseshoni ezingamashumi amane, kwiiseshoni nganye babeka i-cobalt kwelinye icala imizuzu emithathu kwaye kwelinye icala imizuzu emithathu.

KwaSirayeli, baqala ukuthatha imifanekiso kunye neeX-reyi kwakhona, bathatha imifanekiso yegoiter yam, endandiyityandile kwiminyaka eyadlulayo.

Ekugqibeleni, ugqirha wam wandicacisela yonke le nkqubo waza wathi:

"Basisuse kade isifuba sakho, esi sifo sihlasele amalungu amathathu omzimba, imiphunga, isibindi namathambo; Unomhlaza wamathambo. Intloko yefemur yakho iye yabhitya kakhulu. ukuba ndiyazibuza ukuba ayiphukanga njani xa ihleli kwisitulo senqwelomoya?"

KwaSirayeli banikela ishumi elinesihlanu isilivere yegolide. Ndabuyela eTehran netyesi egcwele iifoto, iileta, imiyalelo kunye nemiyalelo. Ndanyangwa ngechemotherapy kangangeveki eTehran, yaye ukususela ngentsimbi yesixhenxe kusasa ukuya kweyesibini emva kwemini, babendigalela ityuwa entloko. Ngenxa yokuba ziye zayeka iihomoni, ubunzima bomzimba wam bonyuka ukusuka kwiikhilo ezingamashumi amathandathu anesibhozo ukuya kumashumi asibhozo anesithathu. Bade baxela kwangaphambili ukuba iinwele zam ziya kuphuma kwaye ndiza kuba neendevu namadevu. Ngenye imini, xa ndifuna ukuthatha i-capsule, xa ndifunda incwadana, ndabona ukuba kubhaliwe ukuba eli chiza lineziphumo ezilishumi elinesibini ezimbi kwaye mhlawumbi ukufa; Kodwa bendisaphila ndaqonda mandyeke ukuzicaphukisa.

Kwiinyanga ezilishumi kamva, kwenzeka olona tshintsho lubalulekileyo ebomini bam. Xa omnye wabahlobo bam, owayefe umzimba, wandixelela ukuba uziva engcono kakhulu emva kwenyanga yokutya inyama ekrwada, ndagqiba ekubeni ndibe yivegan ekrwada nam. Ngosuku olulandelayo, ndaya kwiklabhu ye-vegans ekrwada kunye nomzimba ogulayo kwaye udanile ukuze ndifunde ngendlela yabo yesondlo. Ndadla isiqingatha ekrwada kunye nesiqingatha iphekwe iintsuku ezimbalwa, Ndakhuthazwa ngakumbi nangakumbi yaye ekugqibeleni ndaba i

umdli okrwada ngokupheleleyo. Ngokutya ekrwada kwinyanga yokuqala, kwenzeka ummangaliso emzimbeni wam. linwele zam zamashiya, ezaziwa ngokupheleleyo, zaqala ukukhula kwakhona; Ndandinamandla okuhamba, amehlo am ephucukile kwaye ndaziva ndihlaziyekile. Ngenye imini ndawa kwizinyuko kumgangatho webhastile weofisi yeshorensi ephakathi; Ndaziva ngathi ndiza kuba nedumbe. Ngaloonyanga ezimbini zokutya okuluhlaza, kwakukho utshintsho oluninzi emzimbeni wam kangangokuba xa bethatha imifanekiso ye-pelvis nemilenze kwakhona, ugqirha wathi: "Amathambo akho anempilo kunam." Kwakungekho mkhondo waloo manxeba anzulu ayesele emzimbeni wam. Ndiwagcine onke amaxwebhu kunye neefoto ngaphambi nasemva kokutya okukrwada. Namhlanje, emva kweminyaka emibini ye-veganism eluhlaza, nditshintshe ngokupheleleyo. Andizange ndisebenzise iyeza ngeli xesha.

Isandla sam sasekunene, esasindindisholo ngokupheleleyo emva kotyando, sibuyele esiqhelweni. Umzimba wam, owawugcwele amaqhakuva ngaphantsi kwesikhumba emva konyango lwechemotherapy yaye ndandineentlungu eziqatha, waba bhetele aza amaqhakuva aphela. Ngeli xesha, ndehla ngeekhilogram ezingamashumi amabini. Ngoku ndisebenza iiyure ezisibhozo ngosuku kwaye ndisebenza kakhulu ngexesha lam lokuphumla. Ndinethemba lokuchitha ixesha lam ndonwabile kwaye ndisempilweni kobu bomi butsha."



**UMaryam Neshan BarJan, Wazalwa nge-25 kaJulayi, 1931 - eTehran**



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Ezi leta kunye namawaka ezinye ezifunyenwe zivela kubantu abatya ukutya okukrwada bezizwe ezahlukeneyo ehlabathini lonke zingqina ukuba abo baguli bayekayo ukusebenzisa amayeza nokutya okuphekiweyo banyangwa ngoko nangoko kulo lonke uhlobo lwezifo kube kanye.

Iphephandaba elithi "AVANGUARD", elipapashwa eYerevan, ikomkhulu laseArmenia, libhala kwenye yeenkqubo zalo (1964, No. 98): "Iqela loononjineli, iimvumi nabazobi, bonke wona amadoda anezifundiswa, aba ngamadolula. Bayakuqinisekisa ukuba baziva bekhaphukhaphu yaye besempilweni kangangokuba ababibi mbi yaye abakuva ukubetheka kweentliziyo zabo."

Ijenali yaseMoscow ebizwa ngokuba "ISAYENSI NOBOMI" iyavuma inkupho yayo kaMatshi, 1965 yokuba kukho abantu abaninzi abatya ukutya okukrwada phakathi kwabafundi bayo, abaye banyangwa kwizifo ezahlukeneyo baza babazisa abahleli ngeenkukacha ezipheleleyo zokuchacha kwabo.

Kwiimeko umntu akanako ukuqonda ukuba kutheni izazi zebhayoloji kunye namanye amagunya anoxanduva engathathi manyathelo asebenzayo ukuphumeza imigaqo yokutya ekrwada. Kutheni bethandabuza xa kuye kwafunyanwa indlela yokufikelela usukelo lwabo lokugqibela lokukhulula uluntu kwizifo nokuqinisekisa ubomi obonwabisayo kumntu wonke? Ukuba bakhetha, banokunyanga wonke umntu ogulayo kwisithuba seenyanga ezimbini baze bakhuphe izigulana zabo ezibhedlele. Ngumsebenzi wakhe wonke umntu obekekileyo ukubabuza ukuba banqwenela ukufezekisa le njongo okanye hayi.

Ndibhengeza emhlabeni wonke ukuba UKUSUSELA UKUMISELWA  
KWAYEZA AMAYEZA ANEtyhefu KUNYE NENGCEBISO YOKUTYA  
KUPHEKWEYO KUFANELE KUTHATHWA NJENGONA BULWAPHULO-MTHILI  
ABANGAPHAMBI KWENTLIZIYO NXA KUBUNTU, KUBA ZIZINTO

BANGELA ZONKE IZIFO ZABANTU.

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*Inja emhlophe eneminyaka esi-7 ubudala, uJackie uhlala nathi njenge vegan ekrwada kwasekuqaleni kobomi bakhe.*

Ngoku kungqinwa ngokulula ukuba ukutya inyama akuyondalo nakwezinye izilwanyana, kwaye asinazo carnivores yokwenene. UJackie ukuqhelile ukutya esikutyayo oko wazalwa. Uninzi lokutya kwakhe luquka ingqolowa, imihla, iirasentyisi, iipistachios, isaladi kunye neziqhamo ezahlukeneyo, zonke ezi ziphila (eluhlaza), kuba endlwini yethu akukho negram enye yokutya okufileyo. Le nja ide itye itswele kunye neradish ngomnqweno omkhulu. Xa simkhuphela ngaphandle kwesixeko, udla njengetakane kumadlelo aluhlaza. Xa ithelekiswa nezinye izinja, le nja isempilweni kakhulu, intsha kwaye izele ngamandla. Ukuba sifuna ukuqhelanisa amathole eengonyama, amahlosi kunye neengcuka ukuba atye izityalo ezifana nale nja, emva kwezizukulwana ezimbalwa ziya kulahla ngokupheleleyo uburhalarhume bazo kwaye zizolile, kwaye zinokuhlala kunye nezinye izilwanyana ezifana neenkomo. Kodwa ngokuchaseneyo, asinakuze sikuqhelanise neenkomo ukutya inyama.

## **Yintoni efanele iphetshwe?**

Isiqhamo esomileyo esiye salungiswa ngesulfure okanye amanzi abukhali okanye kunye nezinye iikhemikhali akufanele zityiwe, kuba azinaxabiso lesondlo kwaye ziyityhefu kuphela, ukwenzela ukuba neentshulube zingasondeli kuyo. Akufunekanga utye laa oli yomnquma ehluzwe ngeekhemikhali kwaye ayinambala wayo wendalo okanye ivumba kunye nencasa.

kwaye ilahlekelwe lixabiso layo lesondlo. Iminquma enetyuwa, ukhukhamba ocoliweyo kunye ne-pickle elungiselelwe ngetyuwa okanye iviniga ayithathwa njengento ephilayo kunye nendalo. Kwakhona, iviniga, iwayini kunye nezinto ezityiwayo ezinjalo ezibuyileyo kwimo yazo yantlandlolo neyendalo azinaxabiso lesondlo. Ityuwa iphinda ilungiswe ngendlela yokufudumala kwaye iyingozi, ngaphezu kwento efunekayo ityuwa ngumzimba, ikhona kwiziqhamo kunye nemifuno. Musa ukusebenzisa i-permanganate okanye ezinye izibulala-ntsholongwane ukuhlamba iziqhamo nemifuno.

Kuphephe amagumbi ashushu, iimpahla ezishushu kunye nomoya omdaka. Musa ukusebenzisa isepha okanye ishampu, ziqulethe iikhemikhali eziyingozi eluswini nasemzimbeni; Thatha ishawa kwangoko.

Imifuno eluhlaza ayikutyi ukutya okungaqhelekanga, okuphekiweyo, okunenyama nokunamafutha unxanwe kakhulu; Ayityi ii<em>calories ezingento yanto ukuba icinywe ngamanzi abandayo, ayibilanga ukuzalisa indawo yayo ngamanzi. Ukongeza, ukutya kwendalo kunamanzi aneleyo kunye nabo. Indalo ivelise ukutya kwendalo ngendlela yokuba kuzaliswe ngamanzi ehlotyeni kwaye kungabi namanzi aphantsi ebusika. Xa umntu otya ukutya ekrwada enxaniwe, uphelisa unxano lwakhe ngokutya ikomkomere okanye itumata okanye ikomityi yencindi yeziqhamo okanye amanzi acocekileyo. Ngenxa yale njongo kwaye ukuze ungeze amanzi kwi-compote njl., zonke izidalwa eziphilayo kufuneka zilungiselele enye okanye ezimbini iglasi yamanzi entwasahlobo yonke imihla. Ngokomgaqo, umntu otya ubomi akafanele avumele nayiphi na imichiza okanye izinto eziyityhefu emzimbeni wakhe, nokuba isixa sincinane kakhulu; oko kukuthi, makangaseli manzi etephini. La manzi aneklorine kunye nefluoride, kwaye nokuba mancinci kangakanani na, kuba anamandla okubulala iintsholongwane, akwanawo namandla okonakalisa iiseli zomzimba womntu. Iiseli zomntu nazo zinobuntununtunu njengee-microbes, zikwatyhefa ngokukhawuleza kwaye ziyasilela, izigxeko ezinamandla zivakala kwihlabathi liphela ngesi senzo singalunganga. Abanye abantu abayithatheli phantsi le tyhefu, bathatha la manzi etephini, bagalele iikhemikhali ezintsha neetyhefu kuwo, bawenze imibala eyahlukileyo baze bawabize ngeziselo ezingezizo utywala.

Kanye ngenyanga, sizisa iijagi ezimbalwa zamanzi ukusuka kwimithombo yaseVanak yaseTehran ekufutshane nathi kwaye siyisebenzise. Kukho umahluko omkhulu phakathi kwencasa kunye nevumba lamanzi omthombo kunye namanzi etephu.

Ukutshiza kunye nezichumisi zeekhemikhali sesinye sezenzo ezingenabulumko zabantu "abaphucukileyo" beli xesha. Abantu ababawayo bayatyhefa umhlaba

izichumisi zeekhemikhali kunye nokwandisa ngokufanelekileyo isixa semveliso kwaye endaweni yoko yehlisa umgangatho wayo; batshiza iziqhamo nemifuno xa sele zivuthiwe baze bazithengisele abantu ngoko nangoko. Kamva, ugqirha ngokwakhe, owasungula oku kutshiza, ubona umphumo ombi womsebenzi wakhe kwaye endaweni yokuwuyeka, uyakwalela ukutya iziqhamo nemifuno.

Ngoku imeko inje, abantu akufanele basebenzise umonakalo yokutshiza njengesizathu kwaye upheke iziqhamo nemifuno. Kuba ukuba ukutshiza kutshabalalisa ixabiso lemveliso ngomzekelo we-10%, ukupheka kutshabalalisa ixabiso nge-100%, kwaye kwangaxeshanye, kuvelisa ityhefu eninzi ekutyeni okufileyo kunokutshiza. Abantu kufuneka bakuhlambe kakuhle oku kutya kunetyhefu kwaye kwangaxeshanye balwe nalo mkhwa ukhohlakeleyo. Ngoku amazwi abantu aphakanyiswa ehlabathini lonke. Benza imibutho, baprinte amaphephancwadi, bavule iivenkile ezikhethekileyo kunye neendawo zokuhlala kunye nezindlu zokuhlala ukuze bondle abantu ngokutya okuveliswe ngaphandle kwezichumisi zekhemikhali kunye nezibulali-zinambuzane. Abanye babalandeli bam basemzini, bazithengele umhlaba wokuba negadi yabucala kwaye babonelele ngemfuno zabo zeziqhamo nemifuno ngaphandle kwezichumiso zemichiza kwaye bahlala kwinkululeko yokwenyani.

### **I-adventure yoMbutho weTehran RawVegans** Ndithathe isigqibo sokuguqulela

kwaye ndipapashe incwadi yam ngesiFrentshi, isiJamani, iSpanish nesiArabhu, kunye nokwenza iincwadi ngoonobumba abanomdla kakhulu kunye nokwandisa umsebenzi wam wehlabathi, kodwa abahlobo kunye nabaxhasi bokutya okukrwada banyanzelise ukuseka iklabhu eTehran. . Sikunye nabanye abaseki, saqokelela isixa semali phakathi kwethu, salungisa umqulu wamalungelo saza saqalisa umsebenzi. Ndinike amagumbi am amabini amakhulu kumgangatho ophantsi wekhaya lam ngamanzi, umbane kunye nomnxeba ngaphandle kwentlawulo kwiklabhu kwaye ndachitha iminyaka emibini enesiqingatha ekulawuleni iklabhu kunye nevenkile yokutyela ekrwada. Ndiqokelele amalungu athembekileyo kwifilosofi yam nomgaqo-siseko wasekuhlaleni, kwaye bebhuthule, benceda, beququzelela iintlanganiso zobuhlobo, bathetha ngeziphumo abazifumene ngokutya izipho ezikrwada, eziqokelelweyo, kwaye baqhula njengosapho olukhulu kwaye kule nto. indlela esihlanganise ngayo malunga nama-900 amalungu

Kunyaka omnye emva kokusekwa kweqela, uMnu. Javad Ramezani, owayegula kakhulu kwaye oogqirha babemnqumle isisu kwaye

duodenum waza wenza utshintsho esiswini sakhe, weza kwiklabhu ngelixa efa (ngokutsho oko wathi) waza waba lilungu, waba ngumdlu oluhlaza kwaye wasindiswa ekufeni. Wayenomdla kakhulu kwimisebenzi yasekuhlaleni waza wanyulwa njengelungu lebhodi yabalawuli. Ngelishwa, wayengenakuze aqonde ubunzulu kunye nefilosofi elula ye-veganism eluhlaza. Ngamanye amaxesha wayesithi: "Ingcamango yam ayikafiki engqondweni ka-Aterhov, inokufikelela apho ngenye imini." Sekuyiminyaka ndilindle ezi ntsuku, kodwa ndatsho phantsi. UMnu. Ramezani wathi: "I-Aterhov ayifanele ihlasele oogqirha kunye nesayensi yezonyango kwaye igwebe imisebenzi yabo engalunganga." Kodwa ndandingenalo olu luvo kwaye ndandifuna ukuxelela abantu inyani.

Xa imisebenzi yeklabhu yaba nempumelelo kancinane, ndaqongqotha umgangatho wokuqala wendlu yam, ndongeza kumagumbi angaphambili kunye nesithathu serenti enikezelwa ngabathengisi, ndayinika iklabhu (isiqingatha sendlu sesam. mfazi. Andifumani rent kwisiqingatha sam). Ngeendleko zam, ndavula umnyango okhethekileyo wesitrato ndaza ndakha igumbi elingaphantsi kweekyubhikimitha ezingama-30 ukuze ligcinwe, amalungu asekuhlaleni ayengaziqhubeli iintlanganiso rhoqo, sanyula iqumrhu labalathisi phakathi kwamanye amalungu akhuthaleyo, yaye ngocwangco. ukubonisa kuMnu. Ramezani ukuba Akalunganga kwiimbono zakhe, ndamvumela ukuba azikhethele ibhodi. Wakhetha uGqr.

Mohammad Kaar (uNjingalwazi weYunivesithi yezoNyango yaseTehran) njengoSihlalo weBhodi yabaLawuli. Lo gqirha wabhala incwadi ebizwa ngokuba yi

"Raw Vegetarianism" egcwele iifomyula zebhubhoratri ezingenangqondo nezingenantsingiselo kwaye wachitha ixesha labaphulaphuli ngeentetho

ezingenamsebenzi. Kungekudala wadala isiphithiphithi kwiklabhu kangangokuba kwafuneka simgxothe kubulungu ngokweArticle 29 yomgaqo-siseko weqela. Wahamba nabanye abantu bakhe abanengqondo efanayo, watyala imali kwaye wavula iklabhu ebizwa ngokuba yi "Scientific Raw Vegetarianism" kwi-Minister St, umntu ngamnye walahlekelwa yi-40 okanye i-50 yamawaka e-tomans kwaye wayivala, abanye abantu bazisola ngomsebenzi wabo kwaye baphinde bajoyina iklabhu yethu. UMnu Ramezani akazange afunde kwisenzo sakhe esingalunganga, kodwa ngokuchaseneyo, esikhundleni sogqirha omnye, wazisa oogqirha ababini okanye abathathu kwiqela.

Ukuba bebewamkele amazwi am endawabhala kwiminyaka eyadlulayo kwincwadi ethi Raw-Eating, inkoliso yabantu abafa kwiminyaka yakutshanje ngebesaphila ngoku. Umzekelo uGqr Iqbal, intloko yenkqubo yezonyango,

owandinikela enkundleni ukuba ndohlwaywe, kodwa yena wohlwaywa ngenene wafa. Ngethamsanqa, inkundla yasichitha isikhalazo senkqubo yezonyango njengesingenasihlahla yaza yagweba ngam. Inkqubo yezonyango ibanga ukuba ndiphazamisa "isayensi" yezonyango kodwa andinayo nantoni na endinokuyenza, ndibonisa nje indlela yendalo kwaye le ndlela ilungileyo iya kugcina abantu besempilweni kwaye babaphilise, kwaye ngenxa yoko, Indlela yengeniso yoogqirha ivaliwe, kodwa akukho somashishini othanda ishishini lakhe lokwenza imali litshatyalaliswe! Kwincwadi ethi "Raw-Eating" apho ifilosofi yokutya okukrwada itolikwa kunye nesikhokelo sale ncwadi, uluntu lwezilwanyana eziluhlaza lwenziwa, ezinye iingongoma ezisisiseko zikhankanyiwe ezingqina ubugwenxa kunye nokulimala kwesayensi yezonyango.

Ndithembele kakhulu ekuhambeni kombutho kunye neklabhu kuba ndinayo ukubonisa indlela endilichithe ngayo lonke ixesha lam iminyaka emithandathu, ndahlala kude nemisebenzi yehlabathi, ndisebenza nzima kwaye ndichitha imali, kodwa yonke le migudu yachithwa ngenxa yokuba abaqhathi abambalwa, bathatha uluntu, iklabhu, kunye nevenkile yokutyela nayo yonke impahla yayo. kunye nefenitshala evela kum kunye namalungu okwenene oluntu kwaye yanikezela kubachasi. UMnu Javad Ramezani, usomashishini osisityebi okhohlakeleyo nothanda imali; Wayengayiqondi intsingiselo enzulu yefilosofi elula kunye negqwesileyo ye-veganism eluhlaza, ngokuchasene noluvo lwam, wayecinga ukuba uya kufikelela kwindawo yakhe ngokukhawuleza ngesayensi. Wayekholelwa kakhulu kuluvo lwakhe kwaye wayeqinisekile ngesiqu sakhe kangangokuba wagqiba ekubeni enze into yokundigxotha kwiqela kwaye azibeke endaweni yam kunye nefilosofi yakhe yesayensi endaweni yomthetho wendalo. Babeka incwadi kaGqr. Majdi ethi "Yitya kwaye ube mhle" endaweni yencwadi yokutya ekrwada kwaye bathathe iklabhu ngoncedo loogqirha. Ukuze afezekise olu sukelo luyingozi, kwafuneka asebenzise amakhulukhulu olwaphulo-mthetho, ukwaphula umthetho, ukuxoka, izoyikiso, ukunyanzelwa, ukwenza iqonga, njl. njl. Okokuqala, wazama ukuba uMohammadReza Mahtabi noManouchehr Safarzadeh (amalungu amabini ebhodi yabalawuli) bamke kuye. .

UMnumzana Mahtabi, injineli yezolimo eneminyaka engama-28 ubudala owasinda kwisifo sezintso ngokutya ukutya okukrwada, wancedisa ukulungisa iklabhu kangangeenyanga eziliqela. Wayengumfana onesiphiwo othe ngokuzingca wenza zonke iintambo, imibhobho yamanzi, ukupeyinta kunye nokuchwela iklabhu ngoncedo lwe.

UMnu. Safarzadeh. Emva koko walawula yonke iklabhu kunye nendawo yokutyela iinyanga ezintandathu. Wafunda ukulungiswa kweesaladi ezikrwada waza wabhala incwadi enesihloko esithi "Ukutya kwe-vegan eluhlaza, ukutya kuphela komntu". UMnu. Mahtabi wayefuna ukuseka inkampani yezolimo kuluntu, kodwa isicwangciso sakhe sashiywa singagqitywanga ngenxa yokuba umhlaba ofanelekileyo awuzange ufunyenwe; UMnu. Mahtabi akatyebi kakhulu, kwaye ukuba sasimnike umvuzo omncinci wokulawula iklabhu kwaye simgcine, iklabhu yethu yayingayi kuba kule meko imbi, kodwa uMnumzana Ramezani waxhatshazwa kakhulu kangangokuba wasibaleka. waza wathi kubahlobo bakhe: "Ndiya kuhamba, ndidle, ndize ndife." Kwaye wenza okufanayo. Waya eKhorramshahr, wafumana umsebenzi kwibhanki yaseKeshavarzi, wafuduka kude nekhaya, abahlobo nabantu, wahlala yedwa, epheka, yaye ngenxa yoko, isifo sezintso sakhe saphinda savela sambulala.

UMnu Manouchehr Saffarzadeh wasebenza nzima kwiqela kwaye wanceda, kodwa ngenxa yokuba wayeqonda ifilosofi enzulu ye-veganism eluhlaza kakhulu kwaye ehlala eyikhusela, kungenxa yokuba uMnumzana Ramezani wamjonga njengotshaba, ngale ndlela. Ibhodi yachithwa. UMnu. Safarzadeh waya eShiraz waza uMnumzana Abulfazl Sadarat waya kuJahrom, uMnu.

URamezani noMnu. Kayhani bahlala, uMnumzana Abulfazl Kayhani akangomntu ubalulekileyo, usisizalwane sikaMnu. Ramezani kunye nomhlobo wakhe othembekileyo. Ndikhe ndahambela kwelinye ilizwe izihlandlo ezithathu okanye ezine ngeli xesha, iivegans ezikrwada zindimema kulo lonke ihlabathi, zifuna ukundibona, kwaye ngamanye amaxesha ndiya kubabona. Kwezi meko, uMnumzana Ramezani wabona ifayile ingenanto kwaye waqalisa ubuzwilakhe bakhe. Sinomgaqo-siseko oqulunqwe ngabagwebi abanamava ababone yonke into kwangaphambili kwaye baqinisa igunya lam lokuthintela ukuphulwa okunjalo; Kodwa uMnumzana Ramezani akawazi umthetho. Kuye umnqweno wakhe ngumthetho.

Ngokutsho kweNqaku le-18, i-21, kunye ne-29, uMnu. Ramezani noMnu. UKayhani wagxothwa ngokusemthethweni ekuhlaleni, yaye yonke into ababeyenza nxamnye nam yayingekho mthethweni yaye yayinyanzelisa. Ukuba bendifuna, bendikwazi ukusebenzisa igunya lam ngexesha, ndibasuse kwaye ndithathe ulawulo lombutho, kodwa njengoko kubonakala kungaqhelekanga, bendinomdla okhethekileyo kuMnu. ukuba wayekhuthela yaye enceda umbutho. Wayelungiselele ingqungquthela kwisitiya sakhe. Ndandingafuni ukumcaphukisa; Bendihlala ndilindele ukuba ayamkele impazamo yakhe abuyele kuthi.

Mhlawumbi wayendigculela kwaye ezigqala njengesilumko kuba esamkela inzululwazi yezonyango, kodwa andivumi. Wathi: "Umntu kufuneka asebenzise zonke iindlela kunye nezicwangciso zokulwa." UMnu. Ramezani uye wamisela omnye wabahlobo bakhe kunye nabafundi afunda nabo, uMnu. Mostaan, njengomgcini-ncwadi, othabatha yonke imali eqokelelwe ekuthengisweni kwendawo yokutyela, iofisi, kunye nobulungu ebhankini aze ayigalele kwi-akhawunti kaMnu Ramezani. Wenza ntoni uMnumzana Ramezani ngale mali? Akukho mntu waziyo kwaye akaphenduli nakubani na. UMnu. Ramezani wenze itywina; NgeeCawe nangoLwesibini ukususela ngo-16:00 ukuya ku-20:00 nangoLwesine ukususela ngo-13:00 ukuya ku-15:00 iintetho-ntetho nezigulana zazixilongwa simahla ngoogqirha neengcali zezondlo. Ubeka eli tywina kumaphepha endandiwashicilele ngeendleko zam, kuba uMnumzana Ramezani akachithi mali kwiintengiso. Imedical system yakhalaza kum ukuba ndiyangenelela kumsebenzi wobugqirha, ngoku nguMnumzana Ramezani uyenza lento.

Baqala i-acupuncture kwiklabhu okwethutyana; Abafazi, abantwana, abadala nabancinci, behleli eludongeni befakwe iinaliti ezindlebeni zabo, impumlo, imilebe, ibunzi, izandla namadolo ngathi yimifanekiso eqingqiweyo ethe cwaka! Babelindele ukuba isifo sitsibe siphume kwincam yenaliti size sibasindise!

Loluphi uhlobo lwemiboniso ehlekisayo engenziwa kukungazi kwabantu abaphekiweyo? UGqr. Nawab wenze intetho ngesithethi seklabhu kwaye wabhengeza ukuba akahambisani noluvo lukaHovannessian. Kulungile, Mnu. Nawab, ukuba awuvumelani nefilosofi yam, wenza ntoni kule club? Kukho izigidi zabantu emhlabeni ezichasene nefilosofi ye-veganism eluhlaza, ngaba bonke banelungelo lokungena kwiklabhu yethu kwaye bathethe ngokuchasene nathi? Xa ndikhupha isaziso malunga nolu phuhliso ukwazisa amalungu, oku kwamcaphukisa uMnu. Ramezani; Utshintshe isikhiya secango leyadi ndazihlakulela ndatyala iintyatyambo ukuba ndingangeni eyadini ndiyokunkcenkceshela; Ucango lweofisi yam lutshixiwe kwaye kwafuneka ndivule umnyango omtsha weofisi yam ukusuka epasejini. Umnyango wokungena weklabhu ovela kwipaseji nawo utshixiwe ngasemva.

Kwafika ixesha lokuba kunyulwe ibhodi entsha yabalawuli. Wabuza uMnumzana Ramezani abanye abantu ukulungiselela izimemo. Izimemo zazibhalwa zaza zafakwa kwiimvulophu. UMnumzana Ramezani wathatha ezi mvulophu waya nazo kowabo ukuze azigxime kwaye aziposwe, kodwa akuzange kufakwe nenye kuzo, ukuze kungabikho nanye.



amalungu ebandla ayesazi ngokunyulwa kwebhodi entsha yabalathisi. Ngezo ntsuku, uMnumzana Ramezani waye waqokelela onke amaxwebhu amalungu wawasa ekhayeni lakhe. Wayeyalele uMnu. Mostaan ukuba angamkeli nabani na njengelungu. Lulwaphulo-mthetho olukhulu olu. Omnye wabuza uMnumzana Ramezani ukuba kukho inene elifuna ukuba lilungu, kutheni ungavumanga? Wathi yena: "Andiyithandanga inkangeleko yakhe." Akukho zwilakhe ehlabathini okulungeleyo ukunikela impendulo ekrwada ngolo hlobo. Endlini yakhe, uMnumzana Ramezani wamema abahlobo, abantu abamaziyo, abamelwane, izalamane, nabanye abantu kuloo ndibano waza wanika ngamnye kubo ikhadi lobulungu ukuze bangene embuthweni bamvotele ngomhla wolonyulo.

Ngosuku olumiselweyo lonyulo, uMnu. Ramezani ungena kwiqela kunye neqela labazenzisi bokutya okuluhlaza kunye nombhalo womgaqo-siseko omtsha, kunye negama elitsha, kunye neziko elitsha kunye nefilosofi entsha, eyapasiswa nguMnu Ramezani endlwini yakhe ngevoti enye kuphela "eyimfihlo ". Wazisa iqela loogqirha kunye nabanye ukuba yena ngokwakhe wayeyikhethile ngevoti "eyimfihlo" kwaye wathi: "Nabani na ovumayo, phakamisa isandla sakhe." Amajoni aliqela aphakamisa izandla emangalisiwe kwaye uMnu. URamezani ubhengeza: "Yavunywa." Amalungu amaninzi okwenene eklabhu, aqhankqalaza. Ndangena kwiklabhu ndisuka endlwini yam ndaza ndabhengeza ukuba uMnumzana Ramezani kudala waliwa kubulungu babahlali, ngoko akanalo ilungelo lokuvota okanye lokuzikhethela nokukhethwa. Olu nyulo alukho mthethweni kwaye luyinkohliso. UMnu. Ramezani ubhalise olu nyulo kwaye asizange siqhankqalaze kuba lo mbutho mtsha awuzalani nowethu. Olu luluntu olutsha olunegama elitsha, elinenjongo entsha, enendawo entsha, enomgaqo-siseko omtsha, eneencwadi ezintsha, nomseki nonobhala omtsha. Wonke umntu ukhululekile ukuba azikhethile injongo yakhe, aqokelele abantu abambalwa abafana naye, enze uluntu kwaye alubhalise; Kodwa kwimbali, akuzange kubonwe ukuba iqela elingekho mthethweni lingena kubantu abachasayo, liququzelele ukhetho lobuxoki, lisusa abasunguli abaphambili boluntu, kwaye libambe yonke impahla yabantu bokuqala. Oku kufana nokuba utshaba lusingqingile isixeko, iqaqobana labemi besixeko livula isango lize basinikele eso sixeko kutshaba. Uluntu lokutya okukrwada luchasene nomsebenzi ongalunganga woogqirha. Inqaku le-17 loMgaqo-siseko lithi: "I-vegan yenyani eluhlaza ayinakuze

uyagula kwaye akafuni nyango kunye neenkqubo."

Ngokuphathalele iingozi kunye neengozi, siqeqesha oogqirha be-vegan eluhlaza abaza kusebenza ngaphandle kwe-antibiotics, ngaphandle kwe-serum kunye neprotheni yezilwanyana.

Bandixelela ukuba "kutheni ungavumelani naba gqirha bakrwada abatyayo sithethe ngokutya okukrwada?" Asiyonyaniso. UGqr. Majdi uxelela abantu oku: "Ngamanye amaxesha unokukutya kuphekiwe, akukho ngxaki." Yaye uzityela ngokwakhe, uGqr. Nawab ukholelwa ukuba ukutya okukrwada kufanele kuqalwe ngokuthe ngcembe. Ukusuka kwinkangeleko kunye nokubonakala kukaDkt Rashti (omnye wamalungu amatsha ebhodi), kunokuqondwa ukuba akayena i-vegan eluhlaza. Aba gqirha benze iklabhu yokutya okukrwada yaba liziko lentengiso kwaye baqokelela abathengi kwiofisi yabo ukuze bafumane udumo. U Dr. Kanye ukuba uthetha ngeeprotheni kunye neevithamini kwiyure enye ngeveki kwaye kunjalo? Umongameli kufuneka achophele imicimbi yeqela.

Ndiyamangala ukuba njani uGqirha Majdi, uGqr. Nawab, uGqr. Rashti kunye nenye ibhodi amalungu akhethwe nguMnu. Ramezani, kungakhathaliseki ukuba bachasene kangakanani nefilosofi yam, bavuma njani ukuba bathathe inxaxheba kolunyulo lobuxoki kunye nesiteji esihlazo kunye nokususa uHovannessian, umseki kunye nonobhala osisigxina we-association? Baye bathatha indawo yabaseki, bathatha iklabhu endayidala kwaye ndalawula iminyaka emithandathu ezandleni zam, kwaye bayithatha ngenkani iklabhu nazo zonke izixhobo zayo kunye nezibonelelo. Umanyano lwethu aludingi zifundo "zenzululwazi". Xa samkela umyalelo wendalo *"musa ukutya izinto eziphekiweyo, ungadli izilwanyana, udle ukutya kwe-vegan eluhlaza njengoko uthanda kunye nantoni na oyithandayo."* Akukho mfuneko yokuba sive enye into.

UMnu. Ramezani uzibona eyisazinzulu. Xa abatya okuluhlaza bandijikeleza kwaye babuza imibuzo, uMnumzana Ramezani ungena kwincoko kwaye uthetha nge-glucose kunye ne-glucogen. Ngenye imini, ngoxa sasixambulisana, uMnu. Kayhani waqalisa ukundithuka. Waphakamisa isandla sakhe waza wakhwaza izihlandlo ezihlanu okanye ezithandathu: "Armenian, Armenian, Armenian." Ngokungathi iArmenian luhlobo lwesiqalekiso! Ndiyazingca ngokuba ngumArmenian kwaye ndiyazingca ngokuba nguAryan kwaye ndihlala ePersi. Abantu baseArmenia abazange baphathwe kakubi ngabantu belizwe lasePersi yaye bebesoloko beyinandipha intlanelo yabo. Ukudala intiyo phakathi kwezizwe yenye yezona zinto zimbi. Kwenzeka into efanayo

imini ngexesha lentlanganiso yebhodi, ngexesha lengxabano, uGqr. Kaar waphelelwa kukuzola okomzuzwana waza waqalisa ukundithuka ukuba ndandive kuphela emilonyeni yabantu esitratweni ebomini bam. Bendihleli ndithe cwaka, ndibukele ndimangalisiwe indlela azilahleka ngayo lo mntu uhloniphekileyo kwaye andiyiva nokuba uthini. Wabetha izandla phezu kwetafile wathi: "Nyuka uye kuhlala egumbini lakho, nantsi eyethu, hayi eyakho." Kaloku ngaphambili waye wazisola ngokuziphatha kwakhe wandiwola, wandincamisa wacela uxolo, ndamxolela; Kodwa okwesibini yaphuma ngokupheleleyo imida. Kwafuneka simgxothe kunye noMnu Azdanlou, kungekuphela nje kwibhodi yabalawuli, kodwa nakubulungu bombutho.

Ukuze andicaphukise, uMnumzana Ramezani akazange andihlawule irenti yam ezintlanu iinyanga. Ngenye imini wagqabhuka waphambana kwiqela waza wathi akundibona ndithetha nabantu abambalwa ngokutya okukrwada, wakhwaza "Phuma apha." Emva koko wayalela umsebenzi awayesandul' ukumqesha: "Yiphose le ngaphandle. Naye lo msebenzi uye wandityhala wandijula ngaphandle kwezitepsi zomnyango wokungena, ndawa phantsi intloko yam yabetha isithuthuthu ndenzakala. Ukuba bendingengomntu othengisa ukutya okukrwada, ngendibe nestroke. Saya kwisikhululo samapolisa kwaye ukusuka apho ukuya kumhloli wezonyango, lo msebenzi wayefuna ukuzikhulula kwaye ngokuphindaphindiweyo ngokuvakalayo: "U-Aterhov uthi ukuba uchukumisa itafile, uya kuncipha." Wayefunde lukhulu ekutyeni ekrwada! UMnu. Ramezani naye wayefuna ukubonisa amaphepha athile kumphandi, kodwa umcuphi wawabuyisela umva. Ngokuqinisekileyo, uMnu.

URamezani wayefuna ukubonisa umgaqo-siseko wakhe wodumo kwaye abonakalise ukuba ungunobhala woluntu kwaye ndim onengxaki. Bendingenza ntoni apha? Ndaxolela ndaphuma; Ngaba lo ibingumboniso wokugqibela womdlalo ohlekisayo okanye wentlekele? Andazi; UMnu. Ramezani makaphendule. Wandoyikisa izihlandlo ezininzi esithi uza kwenza okuthile ukundinyanzela ukuba ndibaleke ndize ePersi! Mhlawumbi lisiko lakhe kuba ubomi bakhe buxhomekeke kwifilosofi yam. Oku kukwaluhlobo lokubulela. Xa bembuza: "Ke iphi i-Aterhov?" Uyaphendula: "Uchasene nesayensi." *Apha ndibhengeza ukuba nayiphi na ingozi kubomi bam kunye nepropathi ivela kuye (okanye ii-arhente zokugqobhoza ezifanayo).*

Ukuzingca kunye nenzondo engenabulumko kuqhuba abanye abantu ukuya kwinqanaba apho incwadi yam yefowuni equlethe amagama awo onke amalungu.

zabhaliswa kwaye iifolda ezimbini ezigcwele iiposi zesiNgesi (malunga newaka) azikho kwiofisi yam. Andinakutsho ukuba ingaba ngumsebenzi kabani na lo msebenzi umbi kwaye ungafanelekanga, kodwa ndiyazi ukuba ngumsebenzi womntu ofuna ukunxibelelana nabalandeli be-veganism eluhlaza kwaye abaxhaphaze. Kucacile ukuba umntu ozibileyo akanakuzisebenzisa esidlangalaleni. Nabani na okwenzileyo oko ukwenze ngokungazi. Ndiyamxolela kwaye ndiyamcela ukuba ukuba uziva enobuntu obuncinci entliziyweni yakhe, emva kokuba eyifumene intsingiselo yakhe kubo, athumele ezi ncwadi zibuyele kum; kuba ezi leta ziya kuba zibaluleke kakhulu kwaye zixabiseke kum nakwimbali ye-veganism eluhlaza kwikamva.

Ngoku andisayi kwiklabhu, abantu abanyangwayo beza kumgangatho wesibini welali yam ukuze babulele kwaye bafumane ulwazi kunye nokuthenga iincwadi. Sakha uluntu kunye nefilosofi ebhalwe kwincwadi yokutya okukrwada. Nabani na ongayamkeliyo le ncwadi akanakuba lilungu loluntu. Oogqirha abafuna ukuba ngamalungu ombutho we-vegans ekrwada, kufuneka bavale ii-ofisi zabo kwaye bangabhali imiyalelo okanye ityhefu kwizigulana, kodwa bangooqirha emva kwayo yonke loo nto kwaye abanakulunikela ngokupheleleyo ulwazi lwabo olungalunganga, kwaye ukuba benza njalo, abananto banokuyenza. yenza kwaye ungabi nanto yakuyithetha. Bafundisa kwiklabhu yethu malunga neevithamini, iiprotheyini kunye neempawu zezityalo. La magama bubuvuvu nje, iintsomi, intelekelelo kunye nobuqhetseba. Ekuqaleni, babenikela intetho kathathu ngeveki, kamva ngosuku olunye evekini yaye babenikela iyure enye kuphela. Kungekudala abantu bazodikwa kukuva la mazwi baphelelwe namagama, bazakuthini emva koko? Banokubakhohlisa kangakanani abantu?

Ngapha koko, ukuba imini, uRamezani unzulu izifundo zakhe kwaye wamkela iimpazamo zakhe, wayeka ~~isayensi~~ *yezonyango*, abuyele kwindalo kwaye athobele imithetho yendalo, sivulelekile ukuba simamkele kwaye andiyi kukuhoya oko ubunzima benziwe kum; Akukho nzondo kwiindlela zokuziphatha zevegans ekrwada yokwenyani, siyaxolela.

***I-Raw-Veganism imi phezulu***

***ngaphezu kwazo <sup>230</sup> zonke iinguqu kwimbali***



*UNksz Astrie kunye neqela labantwana abaluhlaza abavela kwikhaya leenkedama*



*Iqela labantwana abaluhlaza kwikhaya leenkedama lika Nancy Anna Zabler eOstreliya*



*Arshavir Ter Hovannessian*



*Umzekelo womntu wokwenene, umsunguli wehlabathi elitsha elingenazifo, ubuhlwempu, indlala, imfazwe nokubulala, umzekelo wenyama ekrwada epheleleyo yenkulungwane yama-20, uAnahit, oneminyaka engama - 20 Intombi eneminyaka ubudala ka- **Aterhov**, engazange idle iqhekeza elinye lezinto eziphekiweyo kwaye akazange athathe naziphi na iziyobisi okanye ugonyo.*









Ilogo ye  
Tehran Raw-  
Umbutho wokutya



UAnahit oneminyaka eli-10 ubudala (umfanekiso onemibala )

Utyikityo  
lombhali

**ETehran – ngo-1976**

**Arshavir Ter Hovannessian, Isixeko saseTehran, iKarim  
Khan Blvd, iSanaei St, iSanaei SQ, iNo.2.**

**Xelela: 828878**

**Dear mothers, note well:**

**If you want your child to be born healthy and live a healthy life, you should feed her/him with natural nutrition from the uterus time.**

**If the mother's milk is made from dead food, then it's poisonous for baby.**

**Your baby hates cooked food as much as she/he hates cigarettes, alcohol and drugs.**

**Accustoming a baby to dead food is one of the most terrible sins.**

**Raise your children like Anahit, healthy and happy.**

**I-Raw Veganism, inguqu ngendaleko**